

HIGH-CHURCH YET CULTURALLY HONEST:

Jerome D. Taylor

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ABSTRACT

DR. KEITH RUSSELL, ADVISER

HIGH-CHURCH YET CULTURALLY HONEST

By

Jerome D. Taylor

The Lutheran Church of the Good Shepherd is a Black multi-cultural congregation consisting of African Americans; Jamaicans; Haitians; Dominicans; Panamanians; Trinidadians and Virgin Islanders. About one-half of the church population is new to the Lutheran Church. A reading of the churches records indicate that they have come from the Baptist, Roman Catholic, Methodist, Presbyterian, Moravian, Episcopalian, and A.M.E. Zion churches and one family from the Jewish faith. We gained only three (3) White members since 1991.

Although many of these newcomers spoke highly of the preaching and teaching at Good Shepherd, they complained about the liturgy and the music, which is of White European descent origins. The challenge for Good Shepherd is how to keep those in the church who do enjoy the high-church liturgy, and at the same time make liturgical changes that will make the newcomers more comfortable within a Lutheran European descent context. In other words, how to maintain the integrity of the high-church, European descent Lutheran liturgy, yet be culturally honest and inclusive of those new to Lutheranism.

As a person of African descent, I felt that it is important to raise awareness among the membership of Good Shepherd that we need new liturgies that reflect our culture and life experience in order for it to be authentic.

The new liturgies will not be created for the sake of raising awareness only, but also to help us to begin to look beyond ourselves for opportunities for transformation.

Since the genesis of the White flight in the 1990's there has been an influx in new worshipers from Roosevelt and the surrounding communities who are new to the historically high-church, traditional, European descent liturgy. As a result, many who are of African descent have not resonated with the historically high-church, traditional, European descent liturgy. Therefore this project will introduce two new liturgies that have been developed out of the cultural background of people of African descent that will open the door for transformation to help us strengthen and grow beyond ourselves. It will be a great opportunity for Good Shepherd to be involved in intentional outreach and evangelism within the surrounding neighborhood and community.

This project is dedicated to my wife of 39 years, Beverly J. Taylor, who believed in me in spite of me, and whose love made the bad times good and the good times even better.

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INTRODUCTION

HIGH-CHURCH YET CULTURALLY HONEST

The Lutheran Church of the Good Shepherd from the beginning has been recognized as a worshipping congregation rooted in high-church liturgy started by the founding pastor, Pastor Trexler. The overall ethos of the congregation is rich in symbols and rituals that are evident of the high-church liturgy the moment one enters the Mass (worship service). The symbols and rituals are broken down into three distinct components: symbols and rituals that are physical (what we do with our bodies); symbols and rituals that are words; and symbols and rituals that are fixtures or appointments (objects used to enhance the Mass).

A. Symbols and Rituals That Are Physical

One of the main symbols and rituals that are physical is the sign of the cross. To make the sign of the cross, first you first touch your forehead with your right hand, bring your hand down the center of your body to the top part of your stomach, then take your hand up and over to your left shoulder, then over to your right shoulder. Each move is made with graceful motion and in a dignified manner. Making the sign of the cross is one of the ways we bless ourselves. We do this at the opening petition of the Confession and Forgiveness (In the Name of the Father and the +Son and the Holy Spirit), and many other times during the Mass. This is an example of many rituals that are physical.

Making the sign of the cross is one of the ways we bless ourselves. We do this at the opening petition of the Confession and Forgiveness (In the Name of the Father and the +Son and the Holy Spirit); the Nicene Creed, during the last petition (and the life of the world to come), or the Apostles Creed (and the life everlasting. Amen.); when the

Canticle for the preface is sung (Holy Holy) at the petition (Blessed is He who comes in the Name of the Lord); after everyone has received communion and the Celebrant says (the Body and Blood of our Lord Jesus Christ strengthen you and keep you in his grace); during the blessing of the congregation by the Celebrant (almighty God, Father, Son and Holy Spirit bless you now and forever); or (the Lord look upon you with favor and give you peace, in the name of the Father, Son, and Holy Spirit), and at other times during the Mass.

Another symbol that is physical is genuflecting. To genuflect bend the right leg so the knee touches the floor, keep the left foot flat on the floor and the back straight. This movement is made when in the presence of the Blessed sacraments. Genuflect toward the altar or aumbry or where ever the Sacraments are. During the Holy Communion when the Celebrant receives, the Sub-deacon and Deacon will genuflect with the Celebrant.

Another physical symbol is to reverence or bow. To reverence or bow is a simple lowering of the head to a forward position by bending the neck only. We reverence when crossing the altar, at the mention of the name "Jesus Christ", during the Nicene Creed at the petition "He became incarnate of the Virgin Mary and was made man."

New to this category of symbols, due to the new praise and worship mass, is the clapping of the hands and the holy dance. They are noticeable, for example, while the congregation is praying or during the preaching dynamic; when we transform the monologue of the sermon into a dialogue. This is known as call and response, the preacher says something that moves someone and they might respond by saying out loud; "amen", "yes Lord", "praise the Lord" and so on, thus making the sermon a dialogue between the pulpit and the pew. Along with this call and response are the body

movements. We use our bodies by dancing in the aisles (the holy dance), running up and down the aisle, or clapping the hands as to offer a “physical amen”. It is these cultural dynamics that are indicative of people of African descent that is not a part of the normal Sunday morning Lutheran liturgy (except at Good Shepherd and other Lutheran churches with members of African descent that are culturally honest).

B. Symbols and Rituals That Are Words

The ethos of our congregation can also be seen through the use of words. This symbol and ritual is called liturgy. Liturgy means the work of the people, and is made up of the words we say that help us to focus our attention to God and not on ourselves. We do not worship the liturgy; the liturgy is only a means to an end, the way we focus on our worship of God. The liturgy from the invocation to the benediction is either a direct quote or a paraphrase from scripture.

C. Symbols and Rituals That Are Fixtures or Appointments

There are many fixtures or appointments (items used to enhance the Mass); one is the baptistery where the font for baptism is located. The backdrop of the baptistery is a carved glass wall depicting all the petitions of the Apostles’ Creed. On the right side of the baptistery is a statue of the Black Madonna reminding us that the people in the Bible were mostly people of color and not White Europeans. The floor where the font stands is made up of stones that were brought from a number of European churches and was dedicated in 1962. The walls in the nave are lined on both sides with the Stations of the Cross carved in wood.

Other symbols used in the liturgy are many that identify us as high-church. They are too many to list in this analysis, but a small example includes: the aumbry lamp, a

light located near the aumbry to indicate the presence of the Sacred Elements as well as the presence of the Holy Spirit; the boat, a vessel, named by its shape, for holding incense before it is put into the censer or thurible; the burse, the case for the corporal; the corporal, a square linen cloth used upon the altar at communion; and the censer, a brass or silver pot in which incense is burned.

The membership of Good Shepherd over 60 years ago was typically a White/Caucasian congregation. Today she has a membership of over 600 African descent baptized members, with only 13 that are White/Caucasians. The average weekly worship attendance is 200.¹

Working with my Site Team, we decided that in order to stabilize our membership as well as strengthen and grow, we needed to adjust and blend in new ways of doing liturgy that would both maintain and satisfy those who are high-church, and attract and keep those who are new to the Lutheran liturgy. There are fourteen other Black Lutheran churches in the New York area that are looking to Good Shepherd to be the trailblazer in creating new ways to do liturgy, because they too want their membership of African descent to have a deeper appreciation of the Lutheran liturgy.

There are inadequate resources to address this challenge within the Lutheran Church. For example, six years ago the Black pastors of fourteen different churches formed what is known today as the Urban Leaders Institute (ULI). This institute was formed to help congregations of African descent within the Lutheran Church to strengthen and grow. According to ULI president Rev. Mack Smith, “We as people of

¹ Congregational Record, Annual Report, Good Shepherd Lutheran Church, Roosevelt, New York. 2007. 1.

African descent can no longer worship like those of European descent.”² We believe that if Martin Luther was alive today, he would have a fit if he entered into one of our worship services and observed us worshipping as Lutherans of European descent. We teach that what we need as people of African descent in the Lutheran church is “cultural reawakening.”³

There may be some in the Lutheran Church who may raise objection as to why a change in the liturgy is necessary. They may argue that if the liturgy is simply the words of scripture, what then makes it European Lutheran?

- When it comes to music, for example, those of the Lutheran European descent culture prefer to play each and every note which ends the song.
- When it comes to preaching, the sermon is a monologue, like in a one-way conversation.
- The prayers are already in written form.
- The congregation does not respond in body movements such as dancing, or clapping of the hands in response to what is being said, read, preached, or sung in the liturgy.
- The liturgy is a direct quote or paraphrase of scripture. What makes it culturally Lutheran European is the people doing it such as those of Lutheran European descent.

On the other hand, people of African descent will take that same liturgy (the words of scripture) and add to it their cultural expressions.

² Telephone interview with the Rev. Mack Smith, President of the Urban Leaders Institute, November 28, 2007.

³ Gary J. Dorrien, *Reconstructing The Common Good: Theology and the Social Order* (Maryknoll, New York: Orbis Books, 1992), 103.

- When it comes to the singing of hymns, we may sing past the last note or words by repeating the chorus.
- When it comes to the preaching dynamic, we transform the monologue into a dialogue. This is known as call and response: the preacher says something that moves someone, who might respond by saying out loud; “amen”, “yes Lord”, “praise the Lord” and so on, thus making the sermon a dialogue between the pulpit and the pew.
- When it comes to praying the prayers, we not only read pre-printed prayers, but also pray spontaneously as the Holy Spirit moves.
- And when it comes to body movement, we do not just sit in the pew. We use our bodies by dancing in the aisles (the holy dance), running up and down the aisle, or clapping the hands as to offer a verbal “amen.”

It is these cultural dynamics that are indicative of people of African descent that is not a part of the Sunday morning Lutheran liturgy. Our Black Roman Catholics brothers and sisters have already taken the lead in addressing this concern of cultural inclusion in the Sunday Mass. The Reverend J-Glenn Murray, S.J. writes in these words:

Our celebration is Black. While a rose is a rose is a rose is a rose, a Louisiana Black Catholic is not a West Baltimore Black Catholic; neither is a New York Haitian Catholic a Los Angeles Black Catholic or a Chicago Black Catholic. What does reveal our worship as authentically Black is the interplay of some or all of the following: our indigenous music, dialogic preaching, effective and spontaneous prayer; a spirit of “fellowship”; hospitality; suspension of time; freedom of expression; body movement; conversion; the use of visual symbols; numerous poetic names for God; silence; clapping; personal testimony; vibrant color, and rich cloth. What makes our worship fundamentally Black is our Black life which arises from and shares in a common history, a common experience, a common struggle, a

common culture, and a common soul. What makes our worship uniquely Black is our indomitable and uncanny ability to “sing the Lord’s song in a strange land! (Psalm 137:4)⁴

Gary J. Dorrien, writing on the life of Gustavo Gutierrez, says: “even the most progressive European theologies were the products of European thought and experience, it was imperialistic to impose them on Latin American students.”⁵ We feel that the liturgy of the Lutheran Church is also a Lutheran European descent product based on their experiences. Therefore, as Lutherans of African descent, we need new liturgies that reflect our culture and life experience in order for it to be authentic.

It is neither the Site Team’s nor my intention to abolish the rich high-church liturgical tradition and practice that Good Shepherd has experienced for the past sixty years. Instead, we are seeking to maintain that tradition while at the same time incorporating within the context of high-church worship a new praise and worship style that is indicative of the Black religious experience (people of African descent).

One might ask: “What is the difference between high-church, and praise and worship?” In the Lutheran church, high-church is very formal in its presentation, whereas praise and worship is much less formal and lends itself to a dynamic of spontaneity. High-church tends to follow the rubrics (rules/guideline) of the worship book to the letter. For example, in the Lutheran Book of Worship (LBW), there are “is” rubrics and there are “may” rubrics. The “is” rubrics tell the worshiper that this part of the liturgy *must* be done. The “may” rubrics tell the worshiper that this part of the liturgy

⁴ The Roman Catholic Church, *Lead Me, Guide Me, The African American Catholic Hymnal. The Liturgy of the Roman Rite and African American Worship*. Reverend J-Glenn Murray, S.J. (Chicago, Illinois: G.I.A. Publications, Inc., 1987), Preface.

⁵ Gary J. Dorrien, *Reconstructing The Common Good: Theology and the Social Order* (Maryknoll, New York, New York: Orbis Books, 1992), 103.

may or may not be done. Thus, in my opinion, high-church liturgy can become routine and boring, especially for those new to this type of worship. I have been told on many occasions from members that the worship is boring. One such member said, “Pastor, I like the preaching and the teaching, but I have to go somewhere else to get my praise on.”

To illustrate further the difference between high-church and praise and worship style, I quote Andy Langford, who has researched and written on worship transitions. He writes, “A primary characteristic of a Liturgical service is that a congregation uses a printed worship bulletin that follows the same basic pattern each week.”⁶ Even when it comes to singing the hymns out of the LBW, once the last note is played and the last word is sung, everything stops. On the other hand, when a praise and worship song is sung, depending on the spirit of the congregation singing it, the worship leader or musicians may keep the congregation singing that song beyond its ending.

Langford also writes, “Liturgical worship’s primary audience is the church ed believer who accepts, or is willing to struggle with, the received faith.”⁷ In other words, the primary audience is those who probably grew up in this type of worship environment. On the other hand, Langford continues, “The audience for Praise and Worship is composed of both church ed and unchurch ed believers...New members often come via transfer from Liturgical or other Praise and Worship congregations.”⁸ Churches that use the Praise and Worship style attract members who in general want a less formal worship service. They come to “get their praise on” and at the same time to learn something about what God would have them do. Langford writes that “the shape of Praise and

⁶ Andy Langford, *Transitions in Worship: Moving from Traditional to Contemporary* (Nashville, Tennessee: Abingdon Press, 1999), 23.

⁷ *Ibid.*, 20.

⁸ *Ibid.*, 26.

Worship is twofold: worship and teaching. Worship consists of singing some traditional but mostly contemporary music for an extended time, interspersed with extemporaneous prayers.”⁹

The challenge for Good Shepherd will be to blend and marry these two popular styles of worship into one that will attract worshipers of both camps, thus strengthening, stabilizing and growing our congregation.

⁹ Andy Langford, *Transitions in Worship: Moving from Traditional to Contemporary* (Nashville, Tennessee: Abingdon Press, 1999), 27.

CHALLENGE STATEMENT

Since 1991, increasing numbers of people of African descent who have begun to worship at the Lutheran Church of the Good Shepherd, Roosevelt, Long Island, New York, have not resonated with the historically high-church, traditional, European descent liturgy. To assist members of African descent to have a deeper appreciation of the Lutheran liturgy, the project will develop new liturgies that will maintain the integrity of the Lutheran liturgy yet be culturally honest and inclusive of those of African descent.

CHAPTER 1
HISTORY AND MINISTRY SITE
CHURCH WIDE SETTING

EVANGELICAL LUTHERAN CHURCH IN AMERICA

The Evangelical Lutheran Church in America (ELCA) was formed in 1988 when the three North American church bodies; The American Lutheran Church, The Association of Evangelical Lutheran Churches (had a presiding bishop of African descent, The Rev. Dr. Will Herzfeld), and The Lutheran Church in America, formed to become the ELCA. The ELCA since 1988 has grown in membership of more than 4.8 million members that compose of 10,500 congregations in the United States and the Caribbean.

The ELCA is a multicultural church that includes ethnic groups such as; people of African descent, American Indian and Alaska Native, Arab and Middle Eastern, Asian and Pacific Islander, Latino, and European American.

The ELCA prides itself in tracing its roots back to the Protestant Reformation when a German monk, Martin Luther, in the 16th century, challenged the Roman Church on practices that did not concur with the biblical principles. It was never Martin Luther's intent to split from the Roman Church, however, those who followed the teaching of Martin Luther began to be referred to as "those Lutherans." It was a derogatory, offensive term that depicted and portrayed them as trouble makers. But the name stuck and by the end of the century the Lutheran movement grew in numbers not only in Germany, but spread to other countries such as Iceland, Sweden, Norway,

Finland and Denmark. It wasn't long that this new infant protestant church found itself in the West Indies, and along the Hudson River in North America, what is New York today.

When the three Lutheran bodies came together in 1988 to form the new Lutheran church, the ELCA, it publicly confessed two sins of the church; racism and sexism. At that time the ELCA established two commissions, the Commission for Multicultural Ministries and the Commission for Women. The Commission for Multicultural Ministries' constitutional mandate was to identify and eliminate racism, and the Commission for Women to identify and eliminate sexism within the church.

The work of the Commission for Multicultural Ministries, now renamed Multicultural Ministries Unit, has many guidelines to help steer the ELCA in becoming a truly multicultural church. One of the guidelines in the constitution states, "this program unit shall review and monitor all churchwide programs to maintain and enhance the ELCA's central commitment in becoming an anti-racist, multicultural church."¹⁰

SYNOD SETTING

METROPOLITAN NEW YORK SYNOD

The Metropolitan New York Synod is one of 65 synods in the ELCA. This Synod has more than 200 congregations governed by a bishop, who is elected for a six year term, and a church council, persons who are elected at the Synod assembly. The Synod is a multicultural synod made up of various ethnic backgrounds and languages, although it is by and large made up of people of European descent. The Synod exists to provide program support in the area of leadership, giving, ministries, learning, communications, and missions, just to name a few. In essence, the Synod is a local expression of the Evangelical Lutheran Church in America.

¹⁰ ELCA Constitution—Chapter 16.12.E07.Multicultural Ministries Unit c.

The Metropolitan New York Synod is also committed to combating racism and is open and supportive of congregations of African descent seeking to worship by including their cultural expressions in the liturgy. One of the center pieces of the Metropolitan New York Synod is the Urban Leaders Institute (ULI). ULI was founded six years ago by the fourteen African descent pastors (the Black Pastors Group) of the Synod. The mission of ULI is to strengthen and grow our congregations by providing resources and training at the annual institute. The Black Pastors Group meets monthly for bible study, mutual support, and fellowship, and to provide advice and counsel to the bishop concerning congregations and pastors of African descent.

FOCUS SETTING

THE LUTHERAN CHURCH OF THE GOOD SHEPHERD

A. Geographic Location

The Lutheran Church of the Good Shepherd is located at 230 Brookside Avenue, in the hamlet of Roosevelt, Town of Hempstead, Nassau County, New York. Yet the poverty indicators are more reflective of an urban setting. And although Roosevelt for the most part is a poor community, the neighborhood folks refer to this corner of Roosevelt as the “rich side of town,” because it borders the village of Baldwin, a middle class community, to the southwest.

An average three bedroom house in this immediate area can cost as much as \$400,000.00. The demographics of Roosevelt are 79% Black or African American, 0.5% American Indian and Alaska Native, 0.5% Asian, 0.1% Native Hawaiian and Other Pacific Islander, 8.3% some other race, 3.7% two or more races, and 16.2 % Hispanic or

Latino (of any race).¹¹ Although these census statistics are from the year 2000, the current trend, based on my observation, is that the Hispanic/Latino population is on the rise. This observation is confirmed by Shelly Hall, realtor for Prudential Douglas Elliman Real Estate, Long Island, New York, who says: "In the last two years this group has been buying and renting in the Roosevelt area in increasing numbers."¹² The challenge for us in the future is how this new culture of Hispanic descent will impact the membership of Good Shepherd.

B. Cultural History

Historically, Good Shepherd was a predominantly White congregation with very few persons of African descent. This is confirmed by an interview with Christina Evans: "During the 1970's and following, there was an increase in the proportion of persons of African descent in its membership and its active leadership, about 10% were persons of African descent. By 1990, the percentage increased to about 40%."¹³ These changes helped infuse a new sense of mission and a new spirit of discipleship into what otherwise might have been an unexciting period in the church's life.

The unexciting period happened when in 1990 a Black pastor was called to serve the church. This is when the White flight began to take place. This part of the research will document this transition and the impact it has had on the church. The obstacle that is in the way is the denial, from some of the membership, that White flight took place. One member said very candidly, "I thought they just moved away to another town or something." The fact is,

¹¹ U.S. Census Bureau, 2000 Census Demographic Profile Highlights, http://factfinder.census.gov/servlet.SAFFacts?_event=Search&geo_id=&_geoContext=&...5/9/2007.

¹² Interview with Shelly Hall, Realtor for Prudential Douglas Elliman Real Estate, Long Island, New York. November 11, 2007.

¹³ Interview with Christina Evans, member of the Good Shepherd Historical Ministry, November 17, 2007.

none of them moved from the community at that time; they just left Good Shepherd and attended other Lutheran churches in the surrounding area.¹⁴

I was amazed with some of the reasons White members gave to justify their leaving Good Shepherd to attend other Lutheran churches. For example, one member, who was a charter member of the church, approached me one Sunday morning and complained about the time in the liturgy that I gave the announcements. According to the rubrics of the Lutheran Book of Worship, there are three places in the liturgy in which the announcements can be given. Rubric number 2 clearly states “The minister may announce the day and its significance before the Entrance Hymn, before the lessons, or at another appropriate time.”¹⁵ I chose to announce before the lessons. She indicated to me, “This is an interruption in the service and it is not Lutheran, and if you don’t change it I’m leaving the church!”¹⁶ I went and got the Lutheran Book of Worship and opened it to page 57 and pointed out to her the rubric that indicated where the announcements may be given, she paused and then looked up at me for a moment and then stormed out of the church and never came back.

Another example of a long time White member leaving Good Shepherd happened in 1994, just one year after 140 White members left to attend other Lutheran churches. She lived about a mile down from the church. She was one of the White members who did not want to appear to be racist, therefore needed to justify her leaving. What happened during this time, we changed from having two Sunday morning worship services to just one. Up to this point in time the first worship service was at 9:00 a.m. and

¹⁴ Congregational Record, Annual Report, Good Shepherd Lutheran Church, Roosevelt, New York. 1993. 1.

¹⁵ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, 1978), 57.

¹⁶ White member justifying her reason to leave the church, 1991.

the second at 11:a.m. Due to the lost of membership and lower income, we decided to have only one Sunday morning worship service. The new time for the service would be at 10:00 a.m. She came to me and said, “This just won’t work for me, it throws off my whole day, I need a 9:00 a.m. service. I’m gonna have to leave and attend St. Andrews because they have a 9:00 a.m. service. But you guys will always be in my heart; I’m going to miss this place. My mom and I have been members here for years. I just don’t know what else to do.”¹⁷ Now keep in mind that her new church, St. Andrews in across town in West Hempstead. They do indeed have a 9:00 a.m. worship service. But by the time she drives across town to worship there and returns home, it is just about the same time she would return home if she had stayed at Good Shepherd with the new time.

The Good Shepherd of the 1990’s could not take the Moses who had come to liberate its people from the European liturgical bondage. This history of Good Shepherd reminds me of the history of the Africans brought to this country against their will as slaves and were forced to worship a White Christianity. In order to survive in those days, the African people had created invisible institutions of worship. They secluded themselves in the bush or in the slave cabins and transformed the White Christianity into their traditional African roots.¹⁸ Today we no longer have to hide and create invisible institutions of worship or as some people of African descent used to say, “I have got to go to another church (a Black church) to get my praise on.” No longer do we have to sell out our cultural identity and worship like the White Europeans to be accepted.

When I first came to Good Shepherd in 1991, members were not free to say out loud “amen,” or to clap their hands, or even to stand and give praise to God. If they did

¹⁷ Another White member justifying her reason for leaving Good Shepherd. 1994.

¹⁸ Melva W. Costen, *African American Christian Worship* (Nashville, Tennessee: Abingdon Press, 1993), 36.

any of this, one of the ushers would go over to them and say, “We don’t do that in here.” People came to worship and pushed a button and responded in all the right places as if they were robots. I had to liberate the membership to teach them that praise and worship is not quite submission but loud vocal, physical expression. Melva Wilson Costen, writing on liturgy and praising God says:

In cultures and lands long before Judeo-Christian traditions were planted, people acknowledged and praised the Creator upon viewing the overarching and unreachable sky, enormous mountain ranges and lengthy plains, as well as the smallest crawling creature.¹⁹

You cannot instruct people of African descent to be quiet in worship, it is not natural. Even as far back as King David, the people of God used not only their voices and their bodies, but also all kinds of musical instruments in the praise of God. King David had trained thousands just for the leading of worship. Costen also writes,

David demonstrated the effective use of musicians, vocal and instrumental, who would be in constant preparation to offer praise to Yahweh. He also established a pool of Levites, numbering over four thousand, who would be leaders of worship.²⁰

It is evident at Good Shepherd that praising God has many forms, but we have one problem. Those who are now free to worship and praise God believe that praise is always extroverted. They believe that praise and worship for it to be authentic one must rise to the feet and raise the hands, clap the hands, say amen, get a running in the feet, etc. And they tend to judge those to sit still and do none of these things. I therefore, have instructed the congregation that praise and worship can and does happen on both levels. Those who are extroverted with their praise and worship are authentic. But also those

¹⁹ Dirk Lange, ed. *Ordo: Bath, Word, Prayer and Table. A Liturgical Primer in honor of Gordon W. Lathrop* (Akron, Ohio: OSL Publications, 2005), 100.

²⁰ Ibid., 102.

who are introverted with their praise and worship are authentic. I call this the quite explosion. The praise that happens internally is just as powerful and authentic as an outward expression. Not everyone will agree with me on this. Dr. Myles Munroe writes,

Some Christians seem to prefer to sit and soak in church rather than to be active participants. Such behavior is not true praise. Just as you cannot cheer on your favorite sports team without moving around and making some noise, so you cannot praise God calmly and quietly.²¹

There are some members in the church who have said to me that they get just as much out of the service as those to stand and shout. I guess it all comes down to what you personally are accustomed to. I remember when my granddaughter, Olivia was 6 years old, and I was preaching at the First African Presbyterian Church in Atlanta, Georgia. It was a lively church of about 300 members all wearing African clothing. I was sitting up on the pulpit; Olivia was sitting with my wife Beverly in the pews. The whole congregation was on its feet praising and worshiping God. All of sudden, Olivia yelled out to me, “Papa, Papa, these people are crazy!”²²

²¹ Dr. Myles Munroe, *The Purpose and Power of Praise and Worship* (Shippensburg, Pennsylvania: Destiny Image Publishers, Inc., 2000), 87-88.

²² Olivia M. Taylor. 2001.

CHAPTER 2

PRE-FLIGHT ITINERARY

Given the fact that Good Shepherd has a long and rich history of being a high-church Lutheran church, any change in the liturgy was going to be an uphill journey. People may talk about needed change, but actual change is difficult and easier said than done. In order to achieve my goal to stabilize our membership as well as strengthen and grow the church through these new liturgies, I knew that first of all, I needed to identify and examine the dynamics of the power structure of Good Shepherd. The governing body may be the Church Council, but that is not where the power usually lies. It has been my experience at Good Shepherd that I watch people who speak and those who respond or move. Those who are successful in getting people to move, I say, "That's power." And some of these people are not in leadership roles, they operate in the background yet members flock to them for advice and counsel. I started first by asking questions of some of these people about the present liturgy. Questions such as: How do you feel about the liturgy? How do you like it? Are you open to change? How do you think the new members like our liturgy? Do you think we should change the liturgy just for them?

I conducted 21 one-on-one interviews asking the above questions. To my surprise, all of them indicated that some change in the liturgy might be necessary in order to keep the new members from leaving the church. And when I asked what kind of change, the answers centered on music and the choir. They wanted more songs from the Black religious experience, gospels

hymns and spirituals. They wanted the choir to sing more up-beat hymns and anthems. They wanted the congregation to be able to sing some of the praise and worship hymns that are easy to learn so that they would not have to hold in their hands a hymn book. They wanted some aspect of healing to be included within the liturgy. And finally, they wanted the youth in the church more involved in the leading of the liturgy. These conversations deepened the relationship between the pulpit and pew and strengthen the faith journey through the sharing of faith stories.

I therefore, took their answers to be the blue print for creating the two new liturgies; a Praise and Worship Mass, and a Healing Mass. My overall plan was to have a Healing Mass on the first Sunday of the month, a Praise and Worship Mass on the second Sunday of the month, on the third Sunday we would do the traditional Lutheran Book of Worship Mass, and then on the forth Sunday, we would again do the Praise and Worship Mass, but unitize the youth in the leadership and call it the Youth Mass. My thinking was that each Sunday of the month would be a different Mass, making it more interesting and lest routine. One member of my Church Council, Denise, said to me, “The service is so boring, we do the same thing every Sunday, can’t we do something different for a change.”²³ My response to her was that is what this Demonstration Project is all about. To bring about creative change that will keep the old membership happy and at the same time assist the new members of African descent to have a deeper appreciation of the Lutheran liturgy.

In addition to the 21 one-on-one interviews of a cross section of the membership, I formed my Site Team that also represented a cross section of the membership. I chose a member from the Worship Ministry, the Altar Guild, the Usher Board, the Women’s Ministry, the Choir, and the Church Council. The question that was raised is how to introduce alternative liturgies. Langford advises, “Begin a new service as if starting a new church. Start with a

²³ Interview with Denise Nurse, member of the Church Council, October 7, 2006.

dream. Does the worship team have a clear vision of what they wish to accomplish?”²⁴

Now while strengthening, stabilizing and growing the church is something that almost every member dreams of, what many in the church do not want are the changes that come with it. As my Site Team pointed out, a few have already voiced the age old statements, “that is not the way we do things around here,” or “what is wrong with the way things are now?”

My methodology for these kinds of responses has been lots of patience, tolerance, and endurance. I will continue to take the time necessary to educate and allow feedback from focus groups in the congregation concerning the new liturgies. Langford writes: “With a vision in hand, a team must engage in serious long-range planning.”²⁵ It has been my experience with this congregation that if they are included as a part of the process for decision making, then change comes a little easier. Although as the pastor I have full authority to implement any changes to the liturgy as I deem necessary, this was not be my approach. My methodology will be to include as many people as possible in the decision making process. I will ask questions of the membership and learn to listen to them before rushing in according to my established ways. I will be intentional in creating spaces and times for the congregation to share their stories. If any conflict or objections arises from this Demonstration Project, and I’m sure some will, I will openly and honestly deal with conflict and objections individually and as a congregation. I will use focus groups such as the Worship Ministry, Altar Guild, Choir, Praise and Worship Team, Deacons, and Ministers to get my hands on the pulse and attitude of the congregation. However, the

²⁴ Andy Langford, *Transitions in Worship: Moving from Traditional to Contemporary* (Nashville, Tennessee: Abingdon Press, 1999), 105.

²⁵ Ibid., 106.

groups that will be most involved are the Worship Ministry, the Altar Guild, the Ministry of Music, and the Site Team.

I will raise awareness by completing Goal I of my Demonstration Project.²⁶ I will write and publish in the church's monthly newsletter, the Shepherd Staff, three articles concerning the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy. I will also deliver a five minute temple talk at the 10 am Sunday worship service on the topic of ethnic diversity in the Lutheran church and the need to change and modify our liturgy.

One key component of my methodology will be the introduction of ministers. In preparation of these new liturgies, I will educate and train at least three ministers to help lead in the worship dynamic of these new liturgies. The Lutheran church has always used the term minister, but it usually referred to an ordained pastor or a lay person who was a lay minister. The Lutheran church in the local congregation has ministries, but these ministries are not headed by ministers. The Lutheran church presently recognizes bishops, pastors, and deacons, but not ministers per se. It is common to set a person apart in the Lutheran church as a lay ministry, which is termed today as an AIM (associate in ministry). In other denominations the term is common for someone who is set apart for a particular ministry. They can be ordained as a minister and yet not be a pastor. This is how I will be using the term minister. Like the consecrated deacons in the Lutheran church, a man or woman can be consecrated to serve the church in the position of minister. Their ministry will be different than the deacons. The deacons serve to assist the pastor at the Sunday Lutheran Book of Worship Mass and other worship services. They assist in visiting the sick and shut-ins at home and in hospitals. The ministers will be

²⁶ See Chapter 7, 114.

trained to lead the two new liturgies, the Praise and Worship Mass and the Healing Mass. At the Praise and Worship Mass they will lead the congregation through the praise song portion of the Mass as well as the prayers. Unlike the Lutheran Book of Worship Mass where prayers are prepared before hand and are in written form for the deacon to read (this includes the prayer of the day and the prayers of the church), the minister will pray spontaneously as the Holy Spirit leads. This form of praying is indicative of the Black religious experience.

At the Healing Mass, the minister will lead the prayers of the church. While one minister prays the prayers spontaneously, the other ministers will position themselves at the altar rail where the congregation can come to the altar and tell the minister their prayer request and the minister will then pray for that person. The other main responsibility for the minister at the Healing Mass will be the laying on of hands and anointing with oil. This will happen during the distribution of Holy Communion. The congregation will get up and walk down the side aisles where they will encounter one of the ministers for the laying of hands and anointing with oil. Then they will continue to walk towards the Pastor in the center aisle to receive the Holy Communion and then return to their seats via the center aisle.

My methodology will also include training the ministers to assist me in conducting the Wake Service. I will train them to lead the Wake Service which will include prayer, and how to be present with those who are mourning. They will also be trained to assist me in the Funeral Mass.

In addition to the training of ministers, my methodology will include the creation and training of the praise and worship team. The praise and worship team will be

under the supervision of the Minister of Music. The Minister of Music will play a major part in the recruitment and training of the praise and worship team. Some of the praise and worship members may come from the choir. Their major role will be the leading of the praise songs during the opening portion of the Praise and Worship Mass. In the Black religious tradition, the praise and worship team usually will sing and lead at least three songs consecutively. The minister may quote Scripture or pray spontaneously between the praise songs. They will need to meet and rehearse once a week just as the choir does.

In addition to the praise and worship team, the dance ministry will be formed to complement the praise and worship team. They will worship in dance what the praise and worship team is singing. This will increase the dynamic of the praise and worship event. The dance ministry will also participate in the procession when there is a High Mass. In general, they will function as the liturgical “cheer leaders” of the Praise and Worship Mass motivating, encouraging, and inspiring the congregation to praise and worship.

Another component of my methodology will be to create a power-point presentation on the present Lutheran Book of Worship liturgy. This workshop will trace the history of the Lutheran Book of Worship liturgy and illustrate that the liturgy is from Scripture, either a direct quote or a paraphrase of Scripture.²⁷ The workshop will show, through the rubrics of the Lutheran Book of Worship, that parts of the liturgy are moveable, opening the way to include the praise and worship portion as well as the healing mass portion that are new. The workshop will also show that the history of all the Lutheran Books of Worship was inspired by the cultural context of the worshipers. This will greatly strengthen my argument that the Lutheran church in our context needs to

²⁷ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 19-21.

be culturally honest for the people in our congregation who are by and large people of African descent. And it will illustrate why many of the new people of African descent do not resonate with the historically high-church, traditional, European descent liturgy.

CHAPTER 3

GUEST WHO'S BEEN COMING TO DINNER

A. Historical Aspects At Good Shepherd

The Lutheran Church of the Good Shepherd was officially organized with 80 charter members on February 23, 1949. The congregation adopted the name "Lutheran Church of the Good Shepherd" and elected its first church council. Incorporation followed on April 19. A call was extended to Charles D. Trexler, Jr., a senior at Lutheran Theological Seminary, Mt. Airy, Philadelphia, to become the pastor. He accepted the call on April 30, to take effect on June 1. He was ordained by the synod on June 15, 1949. On May 21, 1950, the congregation was formally received into the synod by its president (bishop), the Rev. Dr. Frederick Knubel.

Beginning the First Sunday in Lent, 1950, Holy Communion was celebrated weekly at the early service. This was at a time when weekly communion was still quite rare in American Lutheranism. Throughout the decade, the frequency at which the sacrament was offered gradually increased to include holy day services, and then was celebrated just on the first and third Sundays of the month at the 11 o'clock main service.

Beginning on the First Sunday in Lent, 1960, Holy Communion was celebrated at the main service, as well as the early service, every Sunday. Good Shepherd has been, since its founding, attuned to the sacramental renewal going on in worldwide Lutheranism. In the worship resource *Principles for Worship*, the Evangelical Lutheran Church in America states

that: "All of our congregations are encouraged to celebrate the Lord's Supper weekly, but not every service need be a Eucharist."²⁸ Good Shepherd's communicant statistics attest to the strong emphasis placed on sacramental life. Thus was the beginning of the high-church liturgy at Good Shepherd.

On another level, the late 1960s marked the beginning of the consecration of liturgical deacons at Good Shepherd, to assist in the services and to carry the church's ministrations to homes and other places of need.

The increasing use of deacons in parish worship was part of a major transition in worship forms that characterized the 1970s, not only at Good Shepherd but also in the wider Church. Lutherans entered the decade using the *Service Book and Hymnal* ("the red book") which had been adopted in 1958. Early in the decade parishes were authorized to use trial rites in preparation for a new book of worship. So for a time the blue-covered *Contemporary Worship* was seen in Good Shepherd's pews at some services. In 1978, the *Lutheran Book of Worship* ("the green book") was published; it was introduced at Good Shepherd on November 12. Along with introducing changes in the music, many new hymns and some new liturgical elements, it called for the participation of assisting ministers, a practice which had been followed at Good Shepherd even earlier. Deacons carried out this function, and other lay people also served as lectors.

This parish was beginning to take the risk to experiment with new procedures, such as allowing the laity to participate more fully in the worship mass as lectors, communion assistants, and in Christian education. As early as 1965, portions of the Christian education program were moved from Sunday morning to Wednesday evening, in order to make more efficient use of the

²⁸ Evangelical Lutheran Church in America, *Renewing Worship, Principles for Worship*, Evangelical Lutheran Church in America (Minneapolis, Minnesota: Augsburg Fortress, 2002), 125.

church space, and so that children admitted to Holy Communion in Grade 5 could be present to receive the sacrament on Sunday.

The most significant milestone of the 1980s was the administration on January 11, 1987, of the 1000th baptism at Good Shepherd. The candidate was Jason Isaiah Atkins. This event signified the spiritual outreach of the Church of the Good Shepherd, the very purpose of its programs and buildings and the charge given to its pastors and people to incorporate God's sons and daughters into the Body of Christ.

On December 15, 1989, Pastor Trexler retired from Good Shepherd and on December 9, 1990 the Rev. Jerome D. Taylor was installed as the second Pastor of Good Shepherd at a 4 PM Eucharist (Holy Communion), celebration by Rev. James B. Christ, Dean of the Southwest Nassau Conference.

On April 21, 1991 was the installation of the first female acolytes (boys and girls who serve on the altar) at Good Shepherd. Up until this point, girls were not allowed to serve as acolytes. The Rev. Jerome D. Taylor instituted the change and Danielle Ballard, Jasmine Boxley, Meghan Crawford, Natasha Lish, Jenae Philip, and Amiya Wade were installed.

During this time (1991 and following), a heavy wave of white flight began to plague Good Shepherd. The heaviest loss was 140 members in 1993. This large number represented a review and updating of the active membership list by the Church Council in June 1993 to indicate the decline in membership due to white flight during the years 1991 through 1993. Today there are only four white families left at Good Shepherd.²⁹ Following is the data of gains (accessions), losses, and deaths since 1991.

²⁹ See Appendix A.

The church today is a Black multi-cultural congregation consisting of African Americans; Jamaicans; Haitians; Dominicans; Panamanians; Trinidadians and Virgin Islanders. About one-half of the church population is *new* to the Lutheran Church. A reading of the churches records indicate that they have come from the Baptist, Roman Catholic, Methodist, Presbyterian, Moravian, Episcopalian, and A.M.E. Zion churches and one family from the Jewish faith.³⁰ We gained only three (3) White members since 1991.

In 1992, we further improved our music with the use of *Lead Me Guide Me*, a Roman Catholic hymnal inspired by Black Roman Catholics.³¹ This was the beginning of our becoming more liturgically inclusive, paving the way for liturgical enculturation. For example, this hymnal includes Gospel hymns and spirituals indicative of the Black religious experience: *We've Come This Far by Faith* 225, *We Shall Overcome* 297, *There Is a Balm in Gilead* 157, *Father, I Stretch My Hands to Thee* 223. These songs help to express the common experience of people of African descent. According to Sister Thea Bowman: "Black sacred music lifts up Biblical symbols which bear the accumulated meanings of four hundred years of experience of the Black community in America."³²

On January 17, 1993, Good Shepherd hosted the Commemoration of Dr. Martin Luther King, Jr. service. This was sponsored by the African American Lutheran Association. There were over 400 in attendance, the largest ever. Our church was chosen because of its reputation and tradition of being high-church. Those of African descent from other Lutheran churches were curious as to why we were high-church. The reason they were curious is that most of the Lutheran churches with a majority of members of African descent are not high-church. The high-

³⁰ See Appendix A.

³¹ The Roman Catholic Church, *Lead Me, Guide Me, The African American Catholic Hymnal* (Chicago, Illinois: G.I.A. Publications, Inc., 1987).

³² Ibid., Preface.

church liturgy at Good Shepherd is the exception and not the norm. But what happened that day was that our high-church liturgy was blended with the cultural hymns and music of the Black religious tradition. For example, the musical instrument that supports high-church liturgy is usually the organ, but in this worship experience, in addition to the organ, the keyboard, electric guitar, drums, conga drum, and saxophone were used. Some of the cultural hymns that were sung at this service included those mentioned. The experience reminded us that Black worship is not worship without singing, and music and drama. William B. McClain writes, “The black church is a singing church. No worship is planned or executed without music. It is as close to worship as breathing is to life.”³³ It was indeed a glorious worship event, no one felt they had to hold back and be “European Lutheran.” We were free to be authentically who God created us to be, people of African descent who worship Him. McClain also writes,

...with fear and trembling these black Christians left the white church where they were scorned and demeaned to go to the other church, that invisible institution which met in the swamps and bayous and the cane breaks to join other black believers in a common experience. Away from the disapproving eyes of the master and beyond the ever-listening ears of the overseer, the shouts that were stifled in their throats like a cork caught in a bottle’s neck were released. The agony so long suppressed burdened the air with sobs and screams and rhythmic moans. The ecstasy of unstifled praise and celebration soared without hesitation in glorious adoration to an unchanging God who ‘builds up Zion walls’ and ‘sets his people free.’ God’s mercy was enjoined; God’s justice invoked. And they had church!³⁴

This worship experience encouraged us to continue the challenge to be culturally honest, free to be who we are and who’s we are in worship, lest history repeats itself, and we seek once again that invisible institution.

³³ William B. McClain, *Come Sunday: The Liturgy of Zion*. (Nashville, Tennessee: Abingdon Press, 1990), 23.

³⁴ Ibid., 41.

On February 20, 1994, the First Sunday in Lent, we went from two services to one service at 10 AM, due to the flight of White members. The 10 AM worship hour remains in effect until this day.

On June 11, 1995, on the Feast of the Holy Trinity, we consecrated the first female deacons for Good Shepherd: Carolyn Alston, and Prentella McSwain.

On May 1998, Pr. Taylor was elected to the Office of Dean, Southwest Nassau Conference, the first Black Dean elected from this Conference.

On February 10, 2001 Clive Kerr was employed as the new Minister of Music, the second Black Minister of Music at Good Shepherd. But the first Black Minister of Music who incorporated the Black religious experience in the Lutheran liturgy.

For more than forty years, Good Shepherd went about ministry as “business as usual.” According to Wink’s schema³⁵ this ministry fell within the Domination System, it was male dominated. Women were not allowed to serve as Deacons of the church nor were girls allowed to serve on the altar as Acolytes. Not many women were in leadership positions; there were no programs reaching out to the community’s less fortunate, and no evidence of prayer being a part of a person’s life other than in the context of public worship.

It was a difficult task to say the least helping the women to make the paradigm shift from the domination system to God’s domination-free order. George McClain tells of a woman pastor that had to contend with fundamentalist leadership that did not like the fact that she was a woman pastor and through a bible study group, communicated that as

³⁵ Walter Wink, excerpts from *Engaging the Powers*, 46-47.

a woman, she could not lead them.³⁶ For over 40 years, the former pastor and the male dominated leadership would not allow women and girls to serve in significance leadership roles, such as Acolytes and Deacons.

In the year 2003, I met with some of the women who came with a proposal that would further empower women to be engaged in leadership roles. No longer did they want their ministry confined to church work. No longer did they want to be excluded simply because they were female. They wanted to be involved in the work of the church. According to Robert Linthicum,³⁷ there is a difference between church work and the work of the church. Church work includes “fund-raising and stewardship,” “teaching,” “maintenance of the church building” etc. However, the work of the church must extend beyond the inner walls of the church building. It must be involved in the city, that is where the work of the church takes root and grows in its ministry. Because of the women’s proposal many who were on the periphery (outside the church walls) were brought within the mainstream of the worship life and ministry of the church. It also resulted in a win-win relationship between the women and men in the church. That is to say that the men are no longer resisting this new movement, but are embracing it and are in complete support of women. Twenty-five women got involved in the music ministry, the dance ministry, church council, the prayer ministry, the choir, the ushers and many others ministries that resulted in an increase in Sunday attendance as well as a substantial increase in financial stewardship. This highlighted an opportunity for Good Shepherd to

³⁶ George D. McClain, *Claiming All Things for God: Prayer, Discernment, and Ritual for Social Change*, (Nashville, Tennessee: Abingdon Press, 1998), 50.

³⁷ Robert C. Linthicum, *City of God—City of Satan: A Biblical Theology of the Urban Church* (Grand Rapids, Michigan: Zondervan Publishing House, 1991), 164-169.

begin plans for new strategies to further tap into this valuable yet historically rejected resource.

With the genesis of the new Minister of Music, B.A.S.I.C. (Brother And Sisters in Christ singing group); the Dance Ministry; the inclusion of women and girls in leadership positions, and the Hannah Prayer Ministry, Good Shepherd experienced a revival in renewed commitment and spirituality. Those members of African descent who became inactive prior to 2001 because they did not resonate with the historically high-church, traditional, European descent liturgy, became active once again and stewardship of time, talent, and resources increased by 25%.³⁸ It is our hope that the development of new liturgies that are culturally honest and inclusive of those of African descent will continue these trends of growth.

B. Historical Aspects At The Evangelical Lutheran Church in America

This portion of the research will document what the wider church, including its predecessor bodies, done to promote diversity and inclusion of persons of African descent in the liturgy.

The predecessor bodies of the Lutheran Church published several social statements on ethnic and cultural diversity promoting the inclusion of all races. But it was not until 1988, when three major Lutheran denominations (The American Lutheran Church, Association of Evangelical Lutheran Churches, and the Lutheran Church in America) merged into one church (the Evangelical Lutheran Church in America), that the Lutheran Church publicly confessed the church's racism. In the process, the church established the Commission for Multicultural Ministries (renamed the Multicultural Ministries Program Unit) to intentionally combat racism in the church and to assist local

³⁸ Congregational Record, Annual Reports, Good Shepherd Lutheran Church, Roosevelt, New York. 2001-2007. 1

congregations in providing ways in which all races could be included in the context of the worship liturgy and the life of the church.

I have been personally involved in this historical process since 1988 and before. Before the merger of the three Lutheran bodies, I served in the Lutheran Church in America as a Lay Associate. The Lay Associate program was established primarily to provide non-white lay people the opportunity to serve the church and as non-ordained ministers. We basically assisted the pastor in a local congregation, but we were compensated by the national church body. For many of us like me, the Lay Associate program was used by the church as a springboard to the ordained ministry. I served for four and half years while completing my undergraduate degree. The Rev. Massie L. Kennard was the head of this program and was responsible for many non-whites in the Lutheran church to become pastors. Rev. Massie L. Kennard is remembered as one of the witnesses to the faith in the new African American Resource for Worship, *This Far by Faith*. His commemoration date is October 10.

Massie L. Kennard (1918-19960), a native of Chicago, Illinois, was a major figure in championing ethnic and racial inclusiveness in the former Lutheran Church in America. Ordained in 1958, he served the church in various staff positions, including director for Minority Concerns of the Division for Mission in North America. *October 10*³⁹

In addition to Massie L. Kennard there is a list of a few witnesses to the faith who have served the Lutheran church contextually and ecumenically through the centuries.⁴⁰ Another of which I knew personally, The Rev. Dr. Nelson Wesley Trout, Bishop. Bishop Trout was a person friend of mine and well as one of my seminary professors and mentor.

³⁹ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 116.

⁴⁰ Ibid., 114-117.

Every weekend all the students of African descent would gather together for dinner at one or our apartments, and we would sit at his feet and learn from his wisdom. We were especially proud of the fact that in 1983 he was elected the first African American bishop of the South Pacific District of the American Lutheran Church. It was a day of celebration for the Black community when the ELCA decided to include these witnesses to the faith in the new African American Resource for Worship, *This Far by Faith*. The Apology to the Augsburg Confession, article XXI states in part, “Our Confession approves giving honor to the saints. This honor is threefold. The first is thanksgiving...The second honor is the strengthening of our faith...The third honor is the imitation...”⁴¹

Prior to the merger in 1988, the new Evangelical Lutheran Church in American (ELCA) formed the Commission for Multicultural Ministries (now the Multicultural Ministries Program Unit) in which I was voted vice chairperson of the national board on June 30, 1987.⁴² We met twice a year to oversee the development of Commission. At that time, the Commission was divided into four ethnic groups; the Black Desk, the Hispanic Desk, Asian Desk, and the Native American Desk. Each Desk had a director that was responsible for programming and communication church wide with its ethnic group.

Today the ethnic ministries are divided into the: African Descent, American Indian & Alaska Native, Arab & Middle Eastern, Asian & Pacific Islander, Latino, and European American under the unit of the Multicultural Ministries Unit of the ELCA. . The original goal of the ELCA was within 10 years to have a multicultural membership

⁴¹ Theodore G. Tappert, ed. *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia, Pennsylvania: Fortress Press, 1959), 229-230.

⁴² See Appendix B.

that represented at least 10% of the ELCA. At the time of the merger, there were 4.8 million members and nearly 10,500 congregations across the U.S. and Caribbean.⁴³ The ELCA failed to reach this goal. As of August 2003, the total population of people of African descent in the ELCA was only 1%, 54,189 members.⁴⁴

The people of African descent are the largest ethnic group in the ELCA.⁴⁵ And because we are the largest, and the most active, we are called upon many times to take the lead in fighting the racism in the ELCA. The African Descent Ministry Strategy is indicative of this fight. This strategy was presented in 2005 as a plan of action for ministry in African descent communities. The language of African descent included African American, African Caribbean, and African national communities. This strategy is the blue print of what ministry is to look like as we move into the future as a multicultural church.

The Preface of the strategy uplifts the people of African descent as a gifted and culturally diverse people.⁴⁶ And states that the term “the people of African descent” can be substituted with the term “the Black people.”⁴⁷ And that the “strategy represents a partial dimension of what God does in and through the African descent community in the Evangelical Lutheran Church in America.”⁴⁸ Although the strategy states that we bring many gifts to the ELCA, I am a witness of the past 20 years of the merger that racism is still alive and choking the life out of the church. I have been successful at Good Shepherd

⁴³ See Appendix C.

⁴⁴ Evangelical Lutheran Church in America, *ELCA African Descent Strategic Plan. Many Voices, Tell the Story, Create the Vision: Build Our Future. The Evangelical Lutheran Church in America's Plan of Action for Ministry in African Descent Communities*. Approved by the 2005 Churchwide Assembly. August 11, 2005. 3.

⁴⁵ See Appendix D.

⁴⁶ Evangelical Lutheran Church in America, *ELCA African Descent Strategic Plan*.

⁴⁷ Ibid.

⁴⁸ Ibid.

because I had too; there was nowhere else to go. The White churches do not generally call Black pastors to their churches. The very few Black churches that could afford to pay my salary already have a Black pastors, and those pastors are not going anywhere, because there is nowhere to go. And it is ironic that the bishops and the church-wide are constantly asking the pastors of African descent to recruit more Black people to be pastors, and we say why, where are you going to place them. Most of the churches that are opening for call today, that have a membership of mostly people of African descent, cannot afford to pay for a pastor. The strategy under its vision states,

The development of this strategy represents a partial attempt to address racism and other ‘isms.’ It is understood that all of the communities of the ELCA should continue to address these evils. The journey of people in the African descent community has included oppression, racism, colonialism, classism, and sexism.⁴⁹

This is a living history; books have yet to be written on the success or failure of this strategy.

What can be said in a positive sense about the ELCA is that the church is at least struggling to address the cultural liturgical needs of people of African descent. The Lutheran church does have a long history of responding to the cultural needs of its members. The Lutheran liturgy has always been written in such a way to remain faithful to its historic heritage and at the same time flexible enough over the centuries to include cultural expressions of its members. David L. Veal writes,

The church’s liturgy guarantees variety and the presentation of all the fundamental gospel themes through the course of the year. The basic structure of the traditional

⁴⁹ Evangelical Lutheran Church in America, *ELCA African Descent Strategic Plan. Many Voices, Tell the Story, Create the Vision: Build Our Future. The Evangelical Lutheran Church in America’s Plan of Action for Ministry in African Descent Communities*. Approved by the 2005 Churchwide Assembly. August 11, 2005. 9.

Christian liturgy is catholic and apostolic. That is, the liturgy that is used by both Lutherans and Episcopalians is a continuing expression of “the faith once for all delivered to the saints.” It is, in its essentials, not limited to one particular culture or time but is “for all people in all times and in all places.” It is not sectarian, but is a part of the heritage of the whole church catholic.⁵⁰

“For all people in all times and in all places,” includes today the people of African descent. What we are doing by including our culture in the liturgy is no different than what other Lutheran cultures have done throughout church history. When the Europeans first came to this country they brought with them all of their liturgical rites and customs and worshiped without apology. Veal also writes,

The transport of Lutheran liturgical traditions to America presents a vastly more complicated process. Here, to even begin to tell the story, we are faced with a plethora of ethnic and linguistic traditions: Swedish, German, Danish, Norwegian, Finnish, and more. None of these groups readily gave up their languages and religious customs in favor of Anglo-America. Each brought its own church order and ‘Agenda,’ as the service books of these groups were most often called.⁵¹

The authors of the *This Far by Faith*, an African American resource for worship, says that since the German Reformation new liturgies have emerged to reflect the culture of Lutherans in Europe and America.⁵² New hymns and liturgies were developed out of the cultural background of people of European descent. The author’s further assert that

The interplay between worship and culture is often a messy enterprise. Practices that seem right and salutary in one era or within one culture may be judged odd or quaint in another. Fortunately, the Lutheran heritage welcomes this dialog, calling for unity in the common, evangelical core of

⁵⁰ David L. Veal, *An Essential Unity: A Contemporary Look at Lutheran and Episcopal Liturgies* (Harrisburg, Pennsylvania: Morehouse Publishing, 1997), 2.

⁵¹ Ibid., 11.

⁵² Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 9.

worship and at the same time allowing for flexibility and freedom in the ways this essential core is communicated and celebrated.⁵³

As far back as 1748 Henry Melchior Muhlenberg prepared a new liturgy along with his assistants Peter Brunnholtz and John Handschuh, because he felt that everybody else had their own liturgy so he set out to adapt and use a model of the liturgy of St. Mary's Lutheran Church in the Savory, London, where he had serve before coming to America.⁵⁴ He was not the only one, as mention above ethic liturgies started popping up all over the place. In 1870 the Church of Sweden's liturgy was copied and modified by the Augustana Church. They must have had a copy machine back then, because Danes and Norwegians began to pump out liturgies. Then in 1878, there was a common service book produced by the General Council for the English speaking Lutherans in America. In 1944 the United Lutheran Church in America joined with other Lutheran churches to produce the Service Book and Hymnal of 1958 (the Red Book). These liturgies included Greek, Roman and European rites, and was grounded in historic German, Scandinavian, and American uses of the post-reformation centuries. Then we got the Green Book, the Lutheran Book of Worship in 1979. This was supposed to be the worship book that included everybody. It does have some gospels and spiritual but the people of African descent did not feel that it was enough.⁵⁵ The Lutheran Book of Worship (LBW) emphasizes that the liturgy means "the work of the people."⁵⁶ The idea is that the people participate in the leading of the liturgy along with the pastor. The congregation is no

⁵³ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 9.

⁵⁴ Philip Pfatteicher, Carlos R. Messerli, *Manual on the Liturgy: Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House, 1979), 2.

⁵⁵ Ibid., 2-6.

⁵⁶ Philip Pfatteicher, Carlos R. Messerli, *Manual on the Liturgy: Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House, 1979), 82.

longer spectators but active participants. According to the *Manual on the Liturgy* for the LBW,

The singing of the ordinary of the Eucharist is the chief liturgical assignment of the people. Every congregation should be well acquainted with the “Kyrie,” “glory to God,” “Worthy is Christ,” “Holy, Holy, Holy Lord God,” “Lamb of God,” “Thank the Lord,” and “Lord, now you let your servant go in peace” of at least one setting of the Holy Communion.⁵⁷

We can and do all of this and more at Good Shepherd, and I emphasize more. We add to this entire rich liturgy our own cultural expression. This is the essence of my Challenge Statement: To assist members of African descent to have a deeper appreciation of the Lutheran liturgy, by developing new liturgies that will maintain the integrity of the Lutheran liturgy yet be culturally honest and inclusive of those of African descent. The Lutheran church today as in the past, cannot separate liturgy from culture and be authentic. The ELCA finally understood this in regards to people of African descent when it published an African American resource for worship, *This Far by Faith*. *This Far by Faith* truly blends together worship and culture for those of African descent. As printed in the introduction,

The confessional writings contain discussions on matters such as ceremonies and adiaphora (matters neither forbidden nor commanded). Furthermore, Martin Luther and other reformers were strong advocates for worship in the vernacular, worship that engaged the people in their own language and made connections to their daily lives. This emphasis on the vernacular is parallel to the contemporary attention given to the cultural contexts in which the people of God worship.⁵⁸

It was great to have this in print, but to put it in practice was slowed down by what I call in the Lutheran church, liturgical classism. Although classism as defined by Gloria Yamato as a

⁵⁷ Ibid.

⁵⁸ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 9.

stratification of people into different classes where in which each class has a little more power and privilege than another.⁵⁹ Liturgical classism is similar to Yamato but confined to the context of High Church over against Low Church liturgy. High Church members feel and demonstrate in practice that they are superior and better than Low Church members, because Low Church members do not negotiate and execute the liturgy as well as they do. This issue did not rear its head until people started joining the church from other denominations, which were mostly people of African descent. For example, those who came from denominations such as the Episcopalian Church and the Roman Catholic Church had no problem fitting in. However, those that came from denominations such as the Baptist Church, or the A.M.E. Zion Church had difficulties relating to the High Church liturgy. As fast as I brought new members in the front door, my High Church members were putting out of the back door, we were losing members. Therefore, I began think about new liturgies that would keep the integrity of the High Church liturgy yet at the same time made it culturally honest for the Low Church new members.

There is one church of African descent within our synod that went beyond being culturally honest within the context of the Lutheran liturgy and became something other than Lutheran in its liturgical expression altogether. It is the Church of the Holy Redeemer, 2424 Linden Blvd., Brooklyn, New York, 11208. This is located in the East New York section of Brooklyn. The following is an interview I conducted with the Rev. William Clark Jr., who served as the interim pastor at The Church of the Holy Redeemer from July 1, 2004 until August 31, 2007.

⁵⁹ Gloria Yamato, "Something About The Subject Makes It Hard To Name." *In Oppression Privilege, and Resistance; Theoretical Perspectives On Racism, Sexism and Heterosexism*. Edited by Lisa Heldke and Peg O'Connor (McGraw-Hill Companies, 2004), 66.

Interview

Wednesday, December 03, 2008
Jerome D. Taylor

Interviewee: Rev. William Clark Jr.

The Church of the Holy Redeemer

Jerome D. Taylor (JT): Rev. Clark, as you know, I am doing a Demonstration Project Proposal titled, *High-church Yet Culturally Honest*. My project will develop at least two liturgies that will maintain the integrity of the Lutheran liturgy yet be culturally honest and inclusive of those of African descent. I am aware that the former pastor, went beyond what I am proposing and transformed Holy Redeemer into something other than a Lutheran church. What was it like when you started as interim pastor in July of 2004?

Rev. William Clark Jr. (WC): When I arrived at Holy Redeemer I found a congregation that was grieving the loss of a very popular pastor (to some), it was a congregation in transition, and it was a congregation struggling with its identity.

JT: What do you mean its identity?

WC: At one point in its history Holy Redeemer was your typical traditional Lutheran Church, meaning it followed the Liturgy as it was laid out in the Service Book and Hymnal (SBH) and the Lutheran Book of Worship (LBW). The church followed this format for years. Prior to former pastor's call to Holy Redeemer the church sanctuary looked like a traditional Lutheran or liturgical church would. It had traditional stained glass windows and a traditional large cross on the front wall behind the altar.

JT: When did the former pastor start his ministry at Holy Redeemer?

WC: Around 1985.

JT: You mentioned that prior to the former pastor's call to Holy Redeemer the church looked like a traditional Lutheran church, did he make any changes?

WC: Yes, yes he did. Shortly after his arrival he began to make drastic changes at Holy Redeemer. First off, there was a change in the name of the congregation. What was once the Evangelical Lutheran Church of the Holy Redeemer became The Church of the Holy Redeemer. Evangelical Lutheran was completely gone, but that's not all. The pipe organ that stood in the back of the church was now gone as well and it was replaced by a Hammond B3 organ.

JT: Why a Hammond B3?

WC: Because there are certain sounds that you cannot get from a pipe organ if you really want to play music from the Black religious experience.

JT: Any other changes?

WC: Yes, the stained glass windows were all replaced with windows bearing African symbols. The large cross that hung in front of the church over the altar was replaced by a very large banner depicting a graphic of a Black Good Shepherd and a sheep.

JT: What did the congregation say about these changes made to the sanctuary?

WC: The congregation didn't have any say, the changes were so abrupt, that they came to church the next Sunday and the changes were made, the cross was gone, the windows were gone, the banner was up.

JT: What were some of the major changes in the liturgy?

WC: The major changes at this time were that the service itself was no longer done according to the rubrics of the Lutheran Book of Worship. The format of the service was changed and some of the elements of the liturgy that were used every Sunday were now completely disappeared.

JT: How did the service go, how did it start?

WC: The service started with a praise and worship period which was followed by an opening prayer from the pastor that was prayed spontaneously instead of one of the written prayers from the Lutheran Book of Worship. The pastor's prayer was followed by an opening hymn from a hymn book other than the Lutheran one. The Lutheran Book of Worship was no longer in use. The brief order for confession and forgiveness was completely eliminated; it was no longer used ever.

JT: You're kidding? They never confessed their sins?

WC: It was no longer done. The lessons stayed the same; there were still three of them. What was different was that after the gospel lesson, there was a time set aside for the congregation to share their testimonies with one another. After the testimonies the offering was taken and that was followed then by the sermon.

JT: The offering came before the sermon?

WC: Yes. And after the sermon, there was the invitation to Christian discipleship and then there were the altar prayers that followed.

JT: This is not your typical Lutheran worship service. Matter of fact, it does not sound Lutheran at all.

WC: Well, the only thing that remained somewhat the same was the communion ritual. This was the only part of the service that remained faithful to the rubrics of the Lutheran Book of Worship. This was the only part of the service that looked anything like it was Lutheran.

JT: All of these major changes and no complaints, no problems from the members in the pews?

WC: Well, for the most part, people kept quite. The problems came after the former pastor left. There were many who began to voice their disapproval with the changes that took place in the worship service. Many felt as though they had no voice in the congregation and that they just didn't matter. It seemed to me that the congregation was a church within a church. Today the congregation is struggling to maintain its ministries and its identity.

JT: Thank you for this interview and for your time.

WC: You're welcome.

End of interview.

The Church of the Holy Redeemer has become a classic example of what can and will happen to Lutheran churches of African descent who are struggling to find ways to be culturally honest in the context of worship. They know that if they remain as they are they will most likely die as a congregation. And yet, many of them now know that if go the route that the Church of the Holy Redeemer went, they will jeopardize their Lutheran identity. It seems as though the people of African descent are caught between liturgical rock and a hard place. And yet the solution is really simple. I always say that we stumble over simplicity looking for something complicated. The solution has always been contained within the rubrics of the Lutheran liturgy. The rubrics are suggestions for the use of the book of worship. There are directive rubrics that tell what “shall” be done... “*The Minister shall say*” and there are permissive rubrics that tell us what “may” be done... “*A brief silence may be kept before the Introit (prayer) for the Day.*”⁶⁰

The notes on the Liturgy have an interpretative and instructional function and are not so much directions for use as descriptive comments on possible uses of the services. There are three levels of use in the rubrics of the Lutheran Book of Worship (LBW.)

The directive rubrics have indicative statements... “*The Psalmody begins with this song of praise.*” Optional rubrics are indicated by “*should*”... “*When more than one reading is used at Morning Prayer, the first should always be from the Old Testament.*” Other optional usage of less importance is indicated by “*may*”... “*Seasonal antiphons for the Gospel Canticles...may be used.*”⁶¹

The rubrics of the LBW are the guides that lead us to ways to maintain the integrity of the Lutheran liturgy yet be culturally honest and inclusive of those of African descent. It is not

⁶⁰ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship: Ministers Edition* (Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, 1978), 13.

⁶¹ Ibid.

necessary for us to be as radical as The Church of the Holy Redeemer and throw out the Lutheran liturgy all together. All that is necessary is that we follow the LBW rubrics which will allow the inclusion of our culture to be expressed through the music and the liturgy. Instead of replacing the liturgy, we will be blending the liturgy. One of the ways to strengthen the worship experience in our case is to blend the high church with the praise and worship. Andy Langford writes,

For many established congregations who can only envision one service of worship, Blended worship that combines elements of several patterns is the best solution to serve old and new generations. While all congregations at worship tend toward one or another of the three styles—Liturgical, Praise and Worship, and Seeker—this option weaves these patterns together into one weekly worship service.⁶²

By following the rubrics of the LBW on starting on page 57⁶³ at rubric number 6, it reads, “The Kyrie may follow.” This simply means that this portion of the liturgy can be substituted or omitted. The following rubric, number 7 applies as well. We blended in where rubric number 6 and 7 were with a praise and worship team as well as a prayer team, transforming this portion of the liturgy into the Black religious tradition style of worship (praise and worship), yet maintaining the integrity of the high church liturgy, but now culturally honest.

⁶² Andy Langford, *Transitions in Worship: Moving from Traditional to Contemporary* (Nashville, Tennessee: Abingdon Press, 1999), 110.

⁶³ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, 1978), 57.

CHAPTER 4

WE ARE INCLUDED

This part of the research will lift up some of the most popular themes in the bible in regards to diversity and inclusion in the worship life of the early church by viewing them through the lenses of three biblical images: *Kerygma*, *Koinonia*, and *Leitourgia*. It will document that people of African descent are included in the scriptural and ecclesiastical foundation for the servant life and development of faith. It will also show how the Lutheran liturgy is scriptural first, as a direct quote or a paraphrase from the bible and cultural second, what we bring to it as people of different backgrounds. I will also use personal narrative to connect the research with my past and present context to help illustrate how people of African descent need to be intentionally included in the worship life of the church. To separate and disconnect the personal narrative by confining it to the appendices is like telling people of African descent that their culture in the context of White European descent liturgy is not relevant. It is part of our culture to express ourselves in this style.

The first biblical image for us to look through is *Kerygma*. In Old Testament usage it is in the Septuagint that the word first pops up as a Greek word. It is translated into the English word proclamation.

So they decreed to make a proclamation throughout all Israel, from Beer-sheba to Dan, that the people should come and keep the Passover to the LORD the God of Israel,

at Jerusalem; for they had not kept it in great numbers as prescribed. (2Chronicles 30:5)⁶⁴

The proclamation is to insure that all are included and none are excluded. Alan

Richardson edited in the book, *A Theological Word Book of the Bible*,

The earliest Christian preachers went out to the world with this *kerugma*, not with a *Didache*: Christian ethics follows, and is built upon the essential Christian message of what God has done in Jesus Christ.⁶⁵

But in the Old Testament it is a general proclamation. Jonah is told to get up and to go and proclaim, to tell what God tells him to tell. “Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.” (Jonah 3:2)

In the Book of Proverbs, the sense is that the proclamation is made from the highest place. “She has sent out her servant-girls, she calls (proclaimed) from the highest places in the town...” (Proverbs 9:3)

In Isaiah the prophet announces that he has received a message of consolation from God. The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn; (Isaiah 61:1-2)

The proclamation is that everyone is to be included and no human agent is to hinder anyone from being included in the worship of God. Cheryl A. Stewart writes,

⁶⁴ Scripture quotations, unless otherwise noted, are from the New Revised Standard Version Bible, copyright ©1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

⁶⁵ Alan Richardson, ed., *A Theological Word Book of the Bible* (New York, New York: Macmillan Publishing Company, 1950), 172.

We don't always want to acknowledge that God created everyone, however. We don't always remember that our great high priest went out into the alleys and byways, bringing love and reconciliation with him. We don't always understand that our ministry is to go and do likewise, because we have not accepted in faith the greatest high priest of all, our brother Jesus Christ.⁶⁶

In the New Testament passages that follow, the word kerygma is always defined as proclamation. In the Gospel of Matthew the proclamation of Jonah is repeated. "The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!" (Matthew 12:41)

In 1 Corinthians it is my proclamation. "My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God."
(1Corinthians 2:4-5)

In 2 Timothy the sense is that the message might be fully proclaimed. Fully proclaimed means that it is to be proclaimed to all people and not just a select few. The word "all" is an inclusive word that excluded no one. All means "all." "But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth."
(2 Timothy 4:17)

Now in the Book of Acts we come to the full content of kerygma that underlines all of the New Testament. Acts 2:1-39 is Peter's sermon on Pentecost. It is the

⁶⁶ Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis, Minnesota; Augsburg Publishing House, 1988), 192.

proclamation that all separation is ended the age of fulfillment has dawned. Peter is preaching to a multicultural church, not 16 century Europe, everybody is included.

Verses 16 through 21 are talking about Joel 3:1-5 from the Old Testament.

¹⁶No, this is what was spoken through the prophet Joel: ¹⁷In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. ¹⁸Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. ¹⁹And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. ²⁰The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. ²¹Then everyone who calls on the name of the Lord shall be saved. (Acts 2:16-21)

According to Richardson, *Kerygma* has to do with the day of fulfillment when Peter preached in the early chapters of Acts.⁶⁷ Dawn of a new age has taken place through the life, death, and resurrection of Jesus Christ.⁶⁸ And the particular attachment that this is in fulfillment of the prophetic word is verse 22 and following: came... just as David says.

Jesus' resurrection equal dawn, night has past. Full day is yet to come. By virtue of resurrection, Jesus Christ is exalted, He is head, and He is in charge.⁶⁹ Verses 32-33 become part of kerygma.

This Jesus God raised up, and of that all of us are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. (Act 2: 32-33)

⁶⁷ Alan Richardson, ed., *A theological Word Book of the Bible* (New York, New York: Macmillan Publishing Company, 1950), 172.

⁶⁸ Ibid.

⁶⁹ Ibid.

The spirit in church is the sign of Christ's power and glory, active in the life of the church. The Messianic age will reach its fullness in return of Christ (Chapters 3: 19, ff). The Kerygma always closes with an appeal for repentance.⁷⁰ Receive forgiveness and salvation. The repentance will put us all in a position fellowship whereby no one is excluded especially in the context of worship.

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven, and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." (Acts 2: 27-39)

Kerusso is verb from which kerygma comes: means preaching. But we are not talking about a learned discourse. It is a declaration of an event. The true sense is "to proclaim." John the Evangelist preferred word, *Martueo*, which translates to "witness." Herald's cry as in 1 John.(1 John 1:-13)

In the Gospel of John it is the disciple who is testifying, he is saying that his testimony is true. "This is the disciple who is testifying to these things and has written them, and we know that his testimony is true." (John 21:24)

Martin Luther chose to use the word "preaching." Of all we do in the church, nothing is more important than the preaching of the gospel. Gritsch and Jenson writing on Luther says,

Luther asserted that the spoken or "living word" is the "proper function of the gospel," surpassing all other

⁷⁰Alan Richardson, ed., *A theological Word Book of the Bible* (New York, New York: Macmillan Publishing Company, 1950), 172.

functions in the church Ministry, therefore, is the “office of preaching.”⁷¹

John the Baptist appeared in the wilderness proclaiming (Mark 1:47, Acts 13:24).

John the Baptist is herald of the messianic age (Isaiah 40). He is not a teacher, but a herald, he points to one beyond himself. In the context of the worship liturgy, and liturgy being the work of the people, we are to be pointing to one beyond ourselves. But instead were pointing to self, and when people of African descent appeared in worship we started to point them away.

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. (Mark 1:4-7)

In Book of Acts it is an anticipation of Messianic forgiveness of sins that was coming. (Acts 13:24) Jesus is incarnate so that I might proclaim, is describing preaching as his task on earth. “He answered, Let us go on to the neighboring towns, so that I may proclaim the message there also, for that is what I came out to do.” (Mark 1:38) Jesus is anointed on, he is to proclaim, release, then says that this has been fulfilled in your hearing.

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor. (Luke 4:18-19)

⁷¹ Eric W. Gritsch, and Robert W. Jensen, *Lutheranism: The Theological Movement and Its Confessional Writings* (Philadelphia, Pennsylvania: Fortress Press, 1976), 110.

Jesus is saying that he was sent for this purpose, to proclaim. It is all inclusive and excludes no one because of their culture. But he said to them,

“I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose.” So he continued proclaiming the message in the synagogues of Judea. (Luke 4:43-44)

In the Gospel of John, Jesus is the Word in person. He is the Word made flesh. “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.” (John 1:1-2) In the synoptic, he is “herald” who proclaims the word. As such, in synoptic Jesus repeats what John says. “Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying. The time is fulfilled, and the kingdom of God has come near, repent, and believe in the good news.” (Mark 1:14-15) Jesus proclaimed. What John says is of one who is to come. But Jesus is one in whose being fulfillment is going to come. What Jesus declares takes place at moment Jesus declares it. When Jesus says “you are forgiven” that word effects forgiveness. The proclamation also shows that the Christ was crucified in order to bring all people to God, not just some, but all.

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit., in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. (1 Peter 3:18-20)

This refers back to Romans 3:25 in divine forbearance God goes to all those who have gone before so everyone has opportunity to hear. This verse in Peter tells us what happened Saturday (e.g., He descends into hell). He made the proclamation to the spirits

in prison. Jesus says, “hear the word, you listen, I’m it. Once Jesus is risen true proclamation is not just talking about Jesus it is Christ who speaks to us. Christ is heard in preaching. God’s word implies God’s presence. Word makes audible what Sacraments make visible. Jenson writing on *Visible Words*, quotes Bultmann:

Rudolf Bultmann said: “Christ rose into the proclamation of the gospel.”⁷²

The event of preaching is God’s action, but it is not a lecture, it is proclamation. It is the indicative, the “what is.” It effect what it says, it comes to life. Jenson also writes,

That is the whole truth of the matter – if we sharply stipulate two things which Bultmann perhaps did not quite. First, the proclamation of the gospel is intrinsically embodied; had it no sacraments, it would not be a proclamation into which anyone could be risen. Second, this fact of the proclamation and of Christ’s vivacity in it, is a fact not only of our lives but of God’s.⁷³

The word “herald” is never used of Jesus in Scripture, he is preacher. That is herald as one who announces what is to come. Earlier on when referring to synoptic making Jesus as herald, that is herald who spoke of who is, that is, himself. Power of word can be blocked by person preaching it. The word of Jesus is efficacious because he is sent by God and the Holy Spirit is on him.

Kerygma as it is proclaimed is not *Didache*. Teaching sees God as an object. In the New Testament *Didache* normally means ethical instruction, or occasionally apologetics or instruction in the faith.⁷⁴ If my teaching rests on *Kerygma*, if teaching is based on, for example, law, this is not consistent with *Kerygma*. We are not saved by the

⁷² Robert W. Jenson, *Visible Words* (Philadelphia, Pennsylvania: Fortress Press, 1978), 49.

⁷³ *Ibid.*, 49-50.

⁷⁴ Alan Richardson, ed., *A Theological Word Book of the Bible* (New York, New York: Macmillan Publishing Company, 1950), 172.

law. "Let me tell you about God" is *Didache*. "Your sins are forgiven" is *Kerygma*.

Kerygma is the mode in which the divine logos (word) come to us. Karl Barth:

preaching is the word in and through which God speaks just as a king speaks through a herald. In, with and under...the language of preaching: God speaks. (1 Thessalonians 2:13) (1 Pet 4:10-11)

In preaching God is the subject, not the object. If preaching is true than sings and wonders will occur: confirms what is proclaimed. A person who is forgiven will act like it. Important thing is not miracle, but what effected it (e.g., the word). Faith rather than understanding: effect of *Kerygma*.

My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. (1 Corinthians 2:4-5)

Imperative of *Kerygma* is that when one is confronted by word of God faith occurs.

When they heard of the resurrection of the dead, some scoffed; but others said, "We will hear you again about this." (Acts 17:32)

Response demanded is the response of faith. Only to believers to who word means everything is faith. There needs to be a proclaimer:

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? (Romans 10:14)

True hearing involves more than listening; it also involves obedience so that faith is effected. People coming to church every Sunday makes you wonder if they are doing more than listening, are they struggling to obey that everyone is welcome and is to be

included and not just their culture. “But what does it say? The word is near you, on your lips and in your heart.” (that is, the word of faith that we proclaim).(Romans 10:8)

The writer of Ephesians teaches us that without *Kerygma* there is no church.
So then you are no longer strangers and aliens, but you are
citizens with the saints and also members of the household
of God, built upon the foundation of the apostles and
prophets, with Christ Jesus himself as the cornerstone.
(Ephesians 2:19-20)

Christ is the cornerstone of the church. *Kerygma* is the foundation on which the church stands. The Apostles are sent with *Kerygma*, not *Didache*. *Apostelas*: transliteration of Greek word means one who is sent with a commission. (2 Timothy 4:1-2) They are sent with a commission to proclaim to all people. All people are included. Apostles are not scholars or miracle workers or profound thinkers, just heralds. Word does not depend on apostles, but on God who gives it a works in it. It must be proclaimed again and again.

When God sends his word, he sends messengers and angels, not books. The one who sends gives content of message to one who proclaims it. 2 Corinthians 4:5: We do not proclaim ourselves. He/she is agent of one who is higher whose will he/she will make public. “My mouth is God’s mouth”: Luther. Without calling and sending, preaching is self-contradiction. If no sending, preaching of Christ is propaganda. Underlying observation is who is proclaiming. Sent/commissioned equal preach. Ordained: public administrators of word and sacrament.

Witness of the laity is to point others to where the word is proclaimed and the sacraments are administered. ‘But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.’ (Acts 1:8) But instead of doing what they were told to do here in Acts 1:8 to proclaim to those different from themselves they stayed in Jerusalem until

eight chapters later when God allowed persecution on the church which moved them to spread the proclamation to the other cultures of the world in Acts 8:1.

This first biblical image, *Kerygma*, shows us that all people, including people of African descent are to be included in the worship life of the church.

The second biblical image that points to diversity and inclusion in the worship life of the early church is *Koinonia*. The root word for *Koinonia* is *Koinos*, which means common.⁷⁵ It is a relational word used to refer to close business or personal relationships in the Greek world.

In human life:

- *Koinonos* 10 times in New Testament, one who shares something with someone, partaker, partner, companion.⁷⁶
- *Synkoinonos* 4 times in New Testament, same meaning but stressing the with Idea.⁷⁷
- *Koinoneo* 8 times in New Testament, to have a share in something with someone, to give a share in something to someone.⁷⁸
- *Synkoinoneo* 3 times in New Testament, same meaning but stressing the with.⁷⁹
- *Koinonia* 20 times in New Testament, sharing, having or giving a share, fellowship.⁸⁰
- *Koinonikos* 1 time in New Testament, ready to give a share.⁸¹

⁷⁵ Alan Richardson, ed., *A Theological Word Book of the Bible* (New York, New York: Macmillan Publishing Company, 1950), 172.

⁷⁶ Ibid., 81

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Ibid.

According to Richardson, *Koinonia* is not a prominent word in Old Testament. Although it is used to speak of a relationship of one person to another, but not to speak of a relationship with God because God is always above the other. Richardson writes,

Though the men of the OT certainly experience fellowship with God, yet they avoided using the natural word to denote it. The reason for this was their consciousness of the distance between God and mankind, of the holiness of God. So, unlike the Greeks who freely talk of *Koinonia* between God and men, they speak rather in terms which emphasize the fact of inequality and distance, e.g. “servant,” or “covenant.” So in Deuteronomy 12, where the joy of communion is obviously present, the distance and inequality are underlined by the choice of preposition... “before” the Lord.⁸²

Koinos in New Testament has a very specific feel pointing to Christian fellowship. It is a relationship with and in Christ. It is a sharing at many levels all concurrently happening at the same time. According to Richardson, it is a share in Christ: in God’s grace (Philippians 1:7), the gospel (1 Corinthians 9:23), the promise (Ephesians 3:16), of sharing the glory that shall be revealed (1 Peter 5:1), sharing the body and blood of Christ in the Eucharist (1 Corinthians 10:16-17), sharing the Holy Spirit (2 Corinthians 13:14), and of sharing the divine nature (2 Peter 1:4).⁸³ With all of the sharing going on in relationship in Christ how can we not extend this share to other cultures different from our own? The sharing in Christ is not confined to passages where these words occur, it is implied, e.g. by the metaphors of vine (John 15) and body (Romans 12:5, 1 Corinthians 12:1ff.)⁸⁴

⁸² ⁸² Alan Richardson, ed., *A Theological Word Book of the Bible* (New York, New York: Macmillan Publishing Company, 1950), 81.

⁸³ Ibid., 81-82.

⁸⁴ Ibid., 82.

A share in Christ is strengthened by a share with Christ. Richardson states, in Philippians “the fellowship of his sufferings” means sharing with Christ in his sufferings.⁸⁵ (Philippians 3:10) It is also expressed by the syn-(with) compound verbs, many of which are peculiar to Paul: die-, live-, crucify-, suffer-, glorify-, bury-, raise-, quicken-, reign-, make to sit with, and the noun joint-heir with (see Romans 6:4,6,8,; 8:17; 2 Corinthians 7:3; Galatians 2:19; Ephesians 2:5-6; Colossians 2:12-13, 3:1; 2 Timothy 2:11-12).⁸⁶ The point that Richardson is making is that all of Christian life is bound together in and with Christ. In the liturgy this applies since liturgy is the work of the people, and not the work of the individual, but the collective body, the vine, working together in spiritual coordination. Which mean that not only do we have a share “in Christ” and a share “with Christ” but also a share “with one another in Christ.”

Richardson makes it clear that the Christian fellowship consists of a twofold relationship. It is at the same time both a vertical relationship (the sharing together of Christians in and with Christ) and also a horizontal (the sharing together of Christians in and with Christ). So far we have been considering the vertical relationship. We must now look at the horizontal, the relationship that exists between Christians as a result of their common sharing in Christ and his benefits.⁸⁷ To deny this relationship also denies our relationship with God. We are already children of God, regardless of our differences in culture, and are called upon to live like it. The separation of denominations, and race, and culture at the Sunday morning worship hour is indicative of our rebellion against God’s word for right relationships with Him and one another. As a person of African

⁸⁵ Alan Richardson, ed., *A Theological Word Book of the Bible* (New York, New York: Macmillan Publishing Company, 1950), 82.

⁸⁶ Ibid.

⁸⁷ Ibid.

descent, separation among denomination, race and culture and people in general can best be expressed not in the scholarly, academic, intellectual arena but in the poetic, rhythmical, emotional arena of sanctified rhetoric. So please for moment, take off your academic caps and use your sanctified imagination: Once upon a time, way, way, back in creation women/men existed together, got along together lived together in perfect harmony. We got along with God. We got along with nature. We got along with each other. Then one day, something went wrong. We sinned. And when we sinned it affected our relationship with God, it affected our relationship with nature and it affected our relationship with each other. We fell from essence to mere existence. Don't you know that when we sinned it was the first time a dog barked at a cat. The eagle jumped on the other birds, and the birds jumped on the worms. The worms jumped on the dead and buried when everything began to die. Leaves began to fall from the trees. Plants began to wither and die. The rose bowed her head and fell apart. The weeds started to attack the grass. The grass started to turn brown. The ocean started beating up on the land. The land was involved in a fist fight with the wind, and forgot to duck and was split wide open with an earthquake. When we sinned all of that happened. And that's why we are in the mess we are in. Somebody said, "The wages of sin is death." But I also heard Jesus say, "Let the gift of God be eternal life, and I'll be that gift." So the Father called a summit meeting He said, "Come here Son and come here Holy Spirit, I've got a plan of redemption." The Father said, "I got a plan." And Jesus said, "I'll go if you will make me a body so I can identify with men/women. I'll go down there and redeem them." And the Holy Spirit said, "Jesus, if you'll go, I'll be your Power to do the Father's will." And so God told Justice, "Wait a minute Justice, you can't cut them down

now because we got a plan in action. Wait a minute Justice; you can't do nothing now because we've got to let the plan run its course. I'll tell you what to do Justice, you go down on Calvary and wait for my Son, out of love, I'll send him there in a little while." And Justice went down and he sat down on Calvary. But 100 years went by. A 1,000 years went by, 2,000 years went by, and Justice when he got up, he said, "Something got to give; I've been waiting a long time." But when Justice took his sword and started to cut us down all of history was standing on its feet looking at Calvary. I heard Ezekiel say, "Wait a minute, you can't cut them down. I see somebody, He's on his way. He looks like a wheel in the middle of a wheel. Just wait a minute; you can't cut them down, look like a hawk pawing in the valley." And I heard Amos say, "You can't cut them down, he looks like a lily in the valley, the rose of Sharon. He is the Lamb of God; He is the Lion from the tribe of Judah." Daniel said, "He is the rock hewed out of a mountain." John the Baptist dropped a man in the water and said, "Behold the Lamb of God that takes away the sin of the world." Matthew, Mark, Luke and John said, "But one Friday evening, somebody put a cross on his shoulders. Somebody sent him up Calvary's hill." And Jesus stood there on Calvary for you and for me, and he died. While we were yet sinners, Christ died for us, became sin to satisfy the Justice of God. God cut himself off from himself. Jesus said, "My God, why has Thou forsaken me." Then He died and went into the grave. But early the third morning, God the Father raised him up and gave him all Power. The primary plan and purpose of Jesus Christ was to suffer and die, so that we might live forever. The only reason there was a Bethlehem was because God had a Calvary down the road. He left a throne, entered history and found the cross. He did all of that for us...to call us, to guide us, to lead us back into the kingdom, to have

fellowship with us, not some of us but all of us and for us to have fellowship with each other.

Now you may put your academic caps back on.

Koinonia from a creedal formulations perspective, “We believe in one holy catholic and apostolic Church.” God’s gift to the world.

Apostolic means to be an eyewitness to the acts of Christ directly or through the apostles. The Church relies on *Kerygma* to bring the teaching into fellowship. Confront others with Christ must be seen in action. *Kerygma* must be the same as what the apostles preached.

Holiness means that the holy ones are the saints, one who is set apart for God (isn’t this what happens at baptism). Early church was bothered by Christ’s baptism because how could He repent to prepare for himself. Theocentric thought: Christ chooses to stand where we stand (baptism) so that we might stand where he stands as a sharing. By being baptized Jesus was surrendering totally to God’s will and mission to save the world. By being baptized Jesus was showing what is involved in paying the ultimate price: the price of sacrificing oneself totally for the will of God. By being baptized Jesus was showing to the world what is involved in making a momentous decision and a total surrender to God. (Mark 1:9-11)

Paul: faith arises from hearing of the word and see word in action for there to be belief. Baptism is a gift from God. The Small Catechism, 3rd article of creed. Faith implies an identification of our life in Christ The decision to follow Jesus involves both baptism and the identifying of ourselves with Jesus the Messiah. If Jesus had not been baptized, He would not have identified Himself as the Messiah, nor would He have been

known as the Messiah. How much more us, if we are not baptized, we do not identify ourselves with Jesus, nor are we known to be identified with Jesus. Baptism is our initiation into the story of Jesus: death and resurrection. If in baptism we identify with Jesus then we must identify with one another as brothers and sisters in Christ. (Romans 6:1-11). We have been taken into the heart of God. God comes to us and receives us not because we are clean and good but because God chose us. Sin...not an action but sinner...is a state of being: separation from God. Baptism removes status of sinner. We are commanded to love one another (we don't have to like everyone but love them). If you deny the relationship between each other (together in Christ) then you deny the relationship (your relationship) with God. We do not make ourselves holy by obeying rules and regulations. God declares us holy through baptism.

Catholicity is then the opposite of diabolic (of the devil). Shalom equal, peace equal reference to wholeness in relationship and wholeness in life. Wholeness or fullness in Christ: *Kerygma* proclaimed by church should be as full as the Christ which it proclaims. Inclusively of all expresses catholicity to deny anyone is to void it. There is no racial/denominational boundary to catholicity. Historical continuity of the church has to be openness to *all* humanity regardless of class, race, culture, etc.

Oneness and unity involved in marriage is greater than the unity of the persons involved. Sum is greater than whole of the parts.

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.
(Ephesians 2:19-20)

There are no individual Christians but many being part of one body in Christ. The church exists to serve and not to be exalted.

The Ethics growing out of *Koinonia* frees us from power of sin and death...to be free for life which is characterized by life of Jesus. (Romans 12)

The location where we struggle about the ethic is prayer in the name of Jesus. The name of Jesus means Jesus' way of being in the world. Jesus calls God "Abba" as Son of God. Jesus confers on those who believe Him the right to name God "Abba," they are children as he is Son, they share His sonship, and call God "Father." This means they share Jesus mission: to be part of God's redemptive purpose for the world.

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh – for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him. (Romans 8:12-17)

To pray believing means to trust Jesus' way of being in and for the world. To believe in Jesus means that our *wanting* will change. Hence the intercessions of those who pray in the name of Jesus are shaped by the Word of God and the struggle of faith. The model is Jesus in Gethsemane. The result is the body of Christ working (*Leitourgia*) together with spiritual coordination.

One of the stumbling blocks that continue to prevent the model and the result from becoming a reality is racism. The *Koinonia* of the church will not be fully achieved until the church deals creatively with blatant racism that exists in the church today.

I will now use, as mentioned in the beginning of this chapter, personal narrative to connect this research with my past and present context to help illustrate how people of African descent need to be intentionally included in the worship life of the church. For example, about five years ago, I was asked to speak to a cluster of Lutheran churches in the Valley Stream area of Long Island. They wanted me to help them to examine ways to attract, as they put it, “the people of color in the community,” to their churches. There were about 10 Lutheran pastors and about 8 to 10 lay people present. The first thing that I noticed was that all of them were White. So I began by asking them to put into words what their goals and objectives were. They simply said that they wanted to know how to attract and keep people of other ethnic groups, who are moving into their neighborhoods. I paused and looked at them, and then said to them that the truth will make you mad, but it will set you free. And with that, I pointed to all of the stained glass windows in the church nave, depicting people in the bible as White Europeans. I told them that first you need to tell the community that all of the windows are indeed works of art, but also works of lies. I told them that the people in the bible were not White European, but people of color much like the ones now moving into their neighborhoods. Some of the lay people challenged me on this while all the pastors kept quiet. They could not accept the ideal or the fact that the people in the bible were People of Color and not just White Europeans. The White pastors that were present just sat there knowing that I was teaching the truth yet remained silent. As a result, I was not called back for a second consultation.

This relates so well with one particular discussion my Confirmation class of eighth graders had concerning the makeup of the people in the Bible. They wanted to know whether Black people were in the Bible and if so what part did they play in the

unfolding drama of the Gospel and why aren't they mentioned. Normative biblical scholarship did not give the answers they wanted, because every time they opened a bible all they saw were White people. We then moved from there to the area of Black biblical scholarship and found some fascinating answers. We discovered that the people in the Bible were not all White Europeans but instead People of Color.

My students were upset at biblical scholarship's portrayal and lack of portrayal of the People of Color in the Bible. We continued with an intensive study of biblical history by first investigating what really happened during the Renaissance Era. What we discovered during this time of so-called rebirth, revitalization and reawakening was a systematic removal of the Black presence in the Bible. While the world was busy reinventing itself, the Church jumped on the band wagon and said here's our chance to change things.

The Church by the order of Pope Julius II, in 1505 then commissioned artist such as Michelangelo and others to recreate the People of Color in the Bible into White Florentine Italian looking people.⁸⁸ They changed all the crucifixes, icons, Madonnas, painting and all of artifacts that were originally done in the image of Africans.⁸⁹ Some countries such as Spain and Poland kept to the original images of the people of the Bible as Africans. John L. Johnson writes,

Nevertheless, some countries of Western Europe, namely Poland and Spain, are still reverent to black Madonnas as their patron saints. The black Polish Madonna, Our Lady of Czestochowa, is supposed to have been painted by Jesus' disciple, St. Luke, and it is one of the few remaining works

⁸⁸ John L. Johnson, *The Black Biblical Heritage Four Thousand Years of Black Biblical History*, (Nashville, Tennessee: Winston-Derek Publishers, Inc., 1991), xi.

⁸⁹ Ibid.

which portray the true features of the ancient Israelites,
who were black people.⁹⁰

America continued to perpetuate this lie by portraying the people in the Bible as White in the movie industry. The lie goes all the way back to the beginning to Adam and Eve portraying them as White. The lie even goes as far as to say that Noah cursed Ham and he became Black. Noah did not curse Ham he cursed Canaan, Ham's son. Noah was angry with his youngest son, Ham, because Ham saw him drunk and naked in his tent and went and told his older brothers about it. As a result, Noah became so angry that he cursed Ham's son, Canaan, to be a servant to Shem and Japheth. (Genesis 9:18-27) The evidence of the Canaanites' servitude is seen later in Joshua 9:23 and Judges 1:28.

This myth is still being taught today that the Africans' black pigmentation was the result of Ham being cursed by his father, Noah, and turning black. When in fact there is nothing in the Bible that support that claim. Johnson also writes,

They have taught this diabolical myth with such demonic energy and consistency that, no doubt, they have forgotten that there is nothing even similar to that recorded in the bible, while in truth, every curse spoke of in the Bible dealing with the pigmentation of the skin has stated that the curse ones were turned white. In fact, it was Miriam, Naaman, Gehazi, Uzziah, and the hand of Moses that were all cursed and turned white. Therefore, it is obvious that they were originally black.⁹¹

There is nowhere in the Bible where God turned or cursed anyone black. God did however, on at least two occasions curse someone and turn them white. In the Book of 2 Kings 5, Elijah's servant was cursed by God and turned white with leprosy. (2 Kings 5:20-27)

⁹⁰ John L. Johnson, *The Black Biblical Heritage Four Thousand Years of Black Biblical History*, (Nashville, Tennessee: Winston-Derek Publishers, Inc., 1991), xi.

⁹¹ Ibid., xii.

In the same way, Miriam, Moses' sister was cursed with leprosy and turned white as snow according to Numbers 12:10.

The facts are that the two times that God changed the color of a person in the Bible; He changed them from black to white. The name Ham means "black." He was born black. He is the ancestor of the Cushites (Ethiopians), Egyptians and Canaanites. Ham was black for one hundred years before he looked upon Noah's nakedness. Noah could not have cursed Ham black because Ham was already black. Johnson writes,

Ham the patriarch was not cursed dark but created (born) dark. He is considered the paternal ancestor of Ethiopia, Egypt, Libya, Carthage, and many African tribes, Northern and Southern Arabia, Crete, Cyprus, Asia Minor (Hittite), a portion of Israel, and the black Americans. These progenies are called hamates, and many ruled for centuries with great power.⁹²

Ham children and his descendants are recorded in Genesis 10:6-20.

The people of the Bible were primarily Black African people. Moses was an Egyptian priest whose hand turned white under special circumstances.

Again, the LORD said to him, "Put your hand inside your cloak." He put his hand into his cloak; and when he took it out, his hand was leprous, as white as snow. Then God said, "Put your hand back into your cloak" – so he put his hand back into his cloak, and when he took it out, it was restored like the rest of his body – (Exodus 4:6-7)

Black Samson had dreadlocks, seven of them. Solomon declares..."Do not gaze at me because I am dark..." (Song of Solomon 1:6) "My skin turns black and falls from me, and my bones burn with heat." (Job 30:30) Simon was a Canaanite. Simon the Cananaean, and Judas Iscariot, the one who betrayed him. (Matthew 10:4)

Paul is mistaken for an Egyptian.

⁹² John L. Johnson, *The Black Biblical Heritage Four Thousand Years of Black Biblical History*, (Nashville, Tennessee: Winston-Derek Publishers, Inc., 1991), 19.

Just as Paul was about to be brought into the barracks, he said to the tribune, “May I say something to you?” The tribune replied, “Do you know Greek? Then you are not the Egyptian who recently stirred up a revolt and led the four thousand assassins out into the wilderness?” Paul replied, “I am a Jew, from Tarsus in Cilicia, a citizen of an important city; I beg you, let me speak to the people.” (Acts 21:37-39)

Moses had a Cushite wife, and Cushites were black. While they were at Hazeroth, Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had indeed married a Cushite woman). (Numbers 12:1)

Now, Cush is in the upper Nile region south of Egypt, in what is now called “The Sudan.” In other words, Africa. It was also called “Ethiopia” (not to be confused with present day Ethiopia.) Johnson writes, “Cush was the firstborn of Ham; Cush gathered his family and moved south into Africa. Cush is called the father of Cushi, meaning Ethiopia.”⁹³

Zephaniah the Prophet is identified as the son of Cushi, so he may have been a Cushite, too. “The word of the LORD that came to Zephaniah son of Cushi son of Gedaliah son of Amariah son of Hezekiah, in the days of King Josiah son of Amon of Judah.” (Zephaniah 1:1)

Simon, a Cyrenian was ordered to carry Jesus’ cross. “Cyrene” is present day Libya in Africa. Mark’s gospel tells us that this Simon was the father of Alexander and Rufus. This may be the Rufus that Paul mentions in the closing to his letter to the Romans where he says: “Greet Rufus, chosen in the Lord; and greet his mother – a mother to me also.” (Romans 16:13) So, maybe even Paul had an African woman he called “Mama.”

⁹³ John L. Johnson, *The Black Biblical Heritage Four Thousand Years of Black Biblical History*, (Nashville, Tennessee: Winston-Derek Publishers, Inc., 1991), 23.

Acts 13:1 refers to a group of prophets and teachers, which included Barnabas and Saul (who later becomes “Paul”). Among these prophets and teachers is a certain “Simeon called Niger” (which means “Black”). Simeon may be another name for Simon because in the Greek text of 2 Peter 1:1, the author, Peter, calls himself Simeon Petros rather than Simon-Peter. And right after this Simeon, the Greek text list a certain Loukios, also a Kurenaios, a Cyrenian.

In Acts 8, Philip, one of the first deacons of the early Christian Church, meets and Ethiopian (Black) eunuch in charge of the treasury of Candace, the Queen of Ethiopia. “So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship.” (Acts 8:27)

Clearly the evidence is overwhelming. There is much that the Black community has never been taught about the significant presence of Africans in Ancient and Biblical and ancient history. After this study, my students felt better about themselves. They felt good to know that our people, Africans, Black people, people of African descent are represented and included in the Bible from the beginning to the end. But to demonstrate further that the church has such a long ways to go I pause to offer this personal narrative:

One of my students was expelled from her Lutheran school because she would not refute her learning that Black people were the original people in the Bible. I had to escort her with her parents to that school to meet with the principal and the two teachers who expelled her. We had a long discussion about biblical scholarship. I had the principal to make a phone call to the Lutheran seminary of their choice to talk with someone in the biblical department who confirmed my teaching as the truth. As a result, my student was

reinstated in school and the two teachers were instructed by the principal to offer a public apology to my student in front of the class and to make to clear to the class that the original people in the Bible were People of Color. There are many stories like this that causes us to continue to teach our youth about their heritage. We tend to emphasize Black History only because it has been given such little emphasis or ignored and not taught in history classes.

The third and final biblical image is *Leitourgia*.

Luke 1:23; “When his time of service (leitourgia) had ended he went to his home.” His meaning Zechariah the priest when he had finished in the temple Hebrews chapter 9: He sprinkled (he, being the high priest) with blood both the tent and vessels used in worship – worship being *leitourgia*. This was the one time of the year when the priest went into the Holy of Holies to make the service of God (*leitourgia*) on behalf of the people. Only the High Priest enters here once a year to make the sacrifice of blood from one of the goats or sheep. He would close the veil of the tabernacle and then strip naked to make the sacrifice. It was only then was the name Yahweh was said or spoken all year. The High Priest would then take the blood of the lamb that had been slaughtered and sprinkled the blood of it all over the other goat, the blood stood for the sins of the priest and the people. The High Priest would then take the goat with the sprinkled blood outside the city gates and slap it on its behind and it ran taking off taking away the sins of the people. This is where the term scapegoat comes from. This was the Day of Atonement. But according to verse 11, Christ has become for the Christian church the High Priest: Christ is in the tabernacle, he is stripped naked. Christ is also one at the same time the Lamb led to the slaughter, his blood is all over him for the remission of our

sins; Christ is also the scapegoat outside the city gates taking away the sins of the world. That is why the veil of the temple was torn in two; it meant no more separation from God and his people. Verse 11 and 12 says,

But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. (Hebrews 9:11-12)

But Jesus has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises. (Hebrews 8:6)

We are all worshipping and we are all now welcome to come and worship, no one is now excluded from coming.

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. (Romans 15:7)

Acts 13:2 While they were worshipping the Lord (*leitourgia*) worshipping is now applied to everyone. High priest is gone because Jesus is the High Priest now, so we are all worshipping.

While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." (Acts 13:2)

Leitourgia is no longer just the work of the priest, but now also the work of the people, the service that is rendered to God. The fellowship of prayer which is the verb form of *leitourgia*. The transfer of Old Testament cultic term applied to priest is now applied to purely spiritual Christian worship of God. Paul picks up spin-off from cultic 2 Corinthians 9:12, "for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God," and Philippians: used as

work of charity. Faithful service of God is called *leitourgia* – called liturgy: service rendered to God. David L. Veal writes,

Liturgy is what we call corporate prayer and worship, as distinguished from private or individual prayer and worship. Liturgy is, literally, “the work of the people” (Greek, *leitourgia*). One of the principal goals of the Reformation of the sixteenth century in both Germany and England was to enable the people to participate more fully in public worship. The Roman Catholic Council, Vatican II, in 1963 proclaimed that the church ‘earnestly desire that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy’ (from the Constitution on the Sacred Liturgy, paragraph 14). Unless we do it together, It is not liturgy.”⁹⁴

The sacrifice which had to be repeated is sacrifice which has now been down once, for all, by Christ, bringing not blood of goats and bulls, but with his own blood. Needs to be offered no more, it has been done. The Old Testament cult shadowed what was coming. Romans 15:27 refers to Macedonian Christians how they were pleased to do so, e.g., offering, and they owed it to them if gentiles are to share in blessings, then share in service. Share in service equals *leitourgia*. To worship God was opened up to new cultures.

They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. (Romans 15:27)

The new Christian terminology is *leitourgia*, which is spiritualized priestly ministry, which means that we are all priests. There are no specialized priests. The ordained has function/office in the community for the sake of community. But in the body of Christ,

⁹⁴ David L. Veal, *An Essential Unity: A Contemporary Look at Lutheran and Episcopal Liturgies* (Harrisburg, Pennsylvania: Morehouse Publishing, 1997), 3.

all have office, we are all priests. We are all called into service to God (*leitourgia*)

William H. Lazareth writes,

Christ established a new access to the Father. Living in this communion with God, all members of the Church are called to confess their faith and to give account of their hope. They are to identify with the joys and sufferings of all people as they seek to witness in caring love. The members of Christ's body are to struggle with the oppressed towards that freedom and dignity promised with the coming of the Kingdom. This mission needs to be carried out in varying political, social and cultural contexts. In order to fulfill this mission faithfully, they will seek relevant forms of witness and service in each situation. In so doing they bring to the world a foretaste of the joy and glory of God's Kingdom.⁹⁵

It is very important for church members to understand that those who are engaged in individual *leitourgia* have to participate in corporate worship in order to have the individual worship not to be flawed. In other words, our corporate *leitourgia* is a service to God in response to what he has done. There is a need or proper tension between the corporate and the individual *leitourgia*. Corporate worship does not dispense one from personal prayer, the one sustains the other. We come to church (corporate) to strengthen by the Word and Sacrament so that we may leave and go out into the world (individual) with the good news that Jesus is Lord and Savior.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age. (Matthew 28:19-20)

⁹⁵ William H. Lazareth, *Growing Together in Baptism, Eucharist and Ministry: A Study Guide* (Geneva, Switzerland: World Council of Churches, 1984), 82.

That is why the liturgy ends with “Go in peace, serve (individual *leitourgia*) the Lord, you have been empowered.” We are liturgical when we love the sisters and brothers; it is not bells and smells (Romans 12:1-13). Present your bodies as a living sacrifice.

For the Christian there no difference between holy and secular because everything belongs to God. No separation...all is God. *Leitourgia* as wholeness of the Christian life. *Kerygma* is witnessed and evangelism, proclamation of living word where we live. Where we live and work and play. We proclaim Christ crucified (1 Corinthians 1:23); offering of high priest; once, for all. Take one term and apply it to: faithful life of people, self-sacrifice of Jesus; gathering of congregation for prayer. All three surround *leitourgia*; translation: service.

Hebrews 10:19: we are all priests, we all must proclaim. We enter into the sanctuary in our prayer life. In the Baptismal liturgy we say together: “a worker with us in kingdom of God.”⁹⁶ God called us out of darkness into light to proclaim. All of us are involved in *leitourgia*. Ordained has public task to proclaim. The non-ordained field is different; arena in which we do proclamation is different. *Kerygma* is the ordained *leitourgia*. The concept is backbone to the sacrament of baptism; we are fellowship of priests. The only difference in the clergy and the laity is in function. All have action to perform for sake of ministry. The Body of Christ ministers in the stead of Christ in this world. Vocation is *leitourgia* Monday-Saturday; on Sunday we live it in corporate worship. In both instances it is God who is served, individually and corporately. *Diakonia* is intercession and offering of those in need. *Koininia* is fellowship in

⁹⁶ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship*: (Minneapolis, Minnesota: Augsburg Publishing House, Board of Publication, Lutheran Church in America, Philadelphia, Pennsylvania, 1978), 125.

participation with others. We are always engaged in liturgy. The only difference is type and where we are at the time. All of life is an act of worship. It is not what one gets out of it; it is what one brings to worship. Prayer and intercession has no meaning for one who prays at no other time. Form of liturgy has no meaning unless one is exposed to world after Sunday. Life is lived in service to others. Harmony between what we do on Sundays and the rest of the week. A gathering to be sent...sent to gather again...rhythm of the Christian life.

CHAPTER 5

VISIBLE WORDS—INVISIBLE PEOPLE

This research question will explore the theological practices in which the liturgy has been shaped in the Lutheran tradition to include or exclude those of different ethnic and cultural backgrounds. It will also document the present sacramental theology and practice of the church today and the resources available today that promote ethnic and cultural diversity. The methodology will be to examine the book *Visible Words* by Robert Jenson and the book *Theology and the Black Experience: The Lutheran Heritage Interpreted by African & African-American Theologians* by Pero, Albert, Moyo, Ambrose, eds. This will help to overcome arguments that exist in the Lutheran church that the African descent gospels and spiritual songs and our cultural contributions as a whole are not theologically sound and therefore “not Lutheran.” In addition to the above, I will read *Lutheranism: The Theological Movement and Its Confessional Writings* by Eric W. Gritsch and Robert W. Jenson and add it to the theological examination. My methodology will also include personal narrative to connect the research with my past and present context to help illustrate how people of African descent need to be intentionally included in the worship life of the church.

It is amazing to me that what Robert Jenson set out to systematically set up as a method or to use his word, “agenda” to get the church to understand what he means by

understanding the sacraments as visible words; people of African descent have been doing it through their cultural expression in liturgy all of their lives.⁹⁷ The problem within the Lutheran church is that we have been told, literally, to be quite about it. I recall while attending Trinity Lutheran Seminary in Columbus, Ohio, in 1981 during one of the chapel worship services the preacher said something that I thought was very profound. I said out loud, “Amen.” At that moment, there was a hush as nearly everyone turned and looked at me and said without saying with a loud quietness, “shut-up, we don’t do that here.” Even when I first came to Good Shepherd in 1990, I could see the ushers going around to visitors, telling them to stop clapping, or saying amen or any verbal response out loud. I have since stopped the ushers from doing that sort thing. People from Africa and in this country people of African descent have always been a people who have embraced both the verbal and the nonverbal communication when it comes to worshipping God. Robert Jenson refers to one of the church fathers, Augustine, who by the way was an African, to make his points concerning verbal and nonverbal communication. Jenson writes,

We might say in modern jargon: the gospel is a complete communication, embracing “verbal” and “non-verbal” communication—though to be faithful to Christian insight into the divine reality of the word, we should say “more-than-verbal” instead of “nonverbal.” This more-than-verbal reality of God’s self-communication makes the sacramental aspect of the gospel event.⁹⁸

People of African descent have always embodied this wholeness when it comes to praise and worship. Yet, throughout history in the Lutheran liturgy, our spirits have been quenched by the White church. Jenson writes,

⁹⁷ Robert W. Jenson, *Visible Words* (Philadelphia, Pennsylvania: Fortress Press, 1978), 5.

⁹⁸ *Ibid.*, 4-5.

Insofar as the gospel is a verbal event, it is fundamentally by the motion of its utterance, by clear and springing rhythm, lifting music, precise rhetoric, that we are specifically grasped by the Spirit. What we mostly can speak about is the world that is. It is by the way in which speech itself moves that the eschatological tension of what is with what is not yet comes to utterance. I can most easily make the point negatively. If the language of our gospel-address is broken and unnatural in its speech rhythms, if we read texts that set us glumly aback just as we are well launched into declamation, it “free” prayer simply means clumsy and repetitious prayer, this is not merely an aesthetic misfortune; it is quenching of the Spirit. If music provides no way for the congregation to move stingingly together, it is quenching of the Spirit. If our speech has no grandeur, it is quenching of the Spirit. The American black church knows this. So does the white church—but it wants the Spirit quenched.⁹⁹

Ever since I began to take the risk of liberating Good Shepherd years ago to be liturgically free in terms of cultural expression, one of our members, John Brown, refers to Good Shepherd as “The Church of what’s happening now.” That was his way of informing me and others at Good Shepherd that we were finally on the right track of liturgical authenticity. The authors of *Lutheranism, The Theological Movement and Its Confessional Writings*, makes a similar point by stating, “Thus the Lutheran Reformation had from the start an actualist understanding of the church: the church is something going on in the world.”¹⁰⁰ Good Shepherd is the church that is something going on in the world in that we are taking the necessary risk to say to the church at large, that our cultural expression in the context of the liturgy is theologically sound.

Jenson and Gritsch are respected White Lutheran theologians who are able to articulate the historical doctrines of the Lutheran Reformation as well as current

⁹⁹ Robert W. Jenson, *Visible Words* (Philadelphia, Pennsylvania: Fortress Press, 1978), 57-58.

¹⁰⁰ Eric W. Gritsch, and Robert W. Jenson, *Lutheranism: The Theological Movement and Its Confessional Writings* (Philadelphia, Pennsylvania: Fortress Press, 1976), 131.

contemporary issues of the church. But in order to get a full and complete understanding of the Lutheran churches' sacramental theology, we turn now to Albert Pero, professor of theology and culture at the Lutheran School of Theology at Chicago, and Ambrose Moyo, professor of theology at the University of Zimbabwe in Harare, Zimbabwe. They are the editors of the book, *Theology and the Black Experience: The Lutheran Heritage Interpreted by African & African-American Theologians*. The book contains a collection of essays from Black Lutheran theologians who met at a conference in 1986 held in Zimbabwe, Africa.

Picking up where Jenson left off concerning cultural expression in the context of worship, Ambrose M. Mayo writes, "Rituals and symbols occupy a prominent place in African traditional religious life and thought."¹⁰¹ The Lutheran church since the merger of the three Lutheran bodies in 1988 has made great strides to include the cultural identity and expression of African descent people who have for too long felt invisible in the "work of the people" liturgy.

Eric Gritsch writes,

Liturgy" (from the Greek *leiturgia*, "the work of the people") is the audible and visible enactment of the Word of God in its proper distinction between demand and promise. Believers turn to God to receive forgiveness of sins for Christ's sake; after they have been received into grace, they turn from God to their neighbors to serve them in their needs.¹⁰²

This is true of the basic understanding of liturgy as "the work of the people." We are gathered by the Holy Spirit each Sunday to receive God's Word and sacrament, whereby

¹⁰¹ Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis, Minnesota: Augsburg Publishing House, 1988), 92.

¹⁰² Eric W. Gritsch, *Martin—God's Court Jester, Luther in Retrospect* (Ramsey, New Jersey: Sigler Press, 1990), 180.

we are strengthened and nourished to go back out into the world where the “real service” begins. The service to help the neighbor, and thus point them to where the food is so that they too can come and be a part of the liturgy. The liturgy and daily life, according to Gritsch, is so closely tied that is like inhaling and exhaling. He writes,

Members of Christ’s body inhale by hearing and receiving Word and sacraments in appropriate liturgical enactment in the church; and they exhale by serving others with selfless, sacrificial love.¹⁰³

All of that is right and true. But “appropriate liturgical enactment” needs to be explained more clearly. It is understood and made clear in terms of catechesis, but not in terms culture. Catechesis, as Gritsch notes Luther’s Large Catechism,

“Catechesis” (from the Greek *katechein*, “sounding back”) is instruction in what God “wishes us to do or not to do” (Decalogue), a “setting forth all that we must expect and receive from God” (the Creed), and a demonstration of “how we are to pray” (the Lord’s Prayer).

And this is where we had a problem in the Lutheran church. Because when people of African descent begin to express themselves culturally within the context of the liturgy, even though we have done the catechesis, we are told that it was not appropriate liturgical enactment. Over the course of time, the church began to understand that people of African descent were only trying to do what European Lutherans have been doing from the very beginning, allowing their particular cultures to be expressed in the context of “appropriate liturgical enactment.”

In the book, *This Far by Faith: An African American Resource for Worship*, for example, there are included several national and cultural resources that now allow people

¹⁰³ Eric W. Gritsch, *Martin—God’s Court Jester, Luther in Retrospect* (Ramsey, New Jersey: Sigler Press, 1990), 180.

of African descent to begin to be culturally honest and yet still do the “appropriate liturgical enactment.” There is the Commemoration of Martin Luther King Jr. on page 302, a resource that include the prayer of the day, psalms, readings, hymns, intercessions and a charge to the people.

On page 303 is a suggestion for Black History Month. It gives some back ground on the genesis and history of the observance since 1926. Also included is a list of ideas that the congregation can observe during Black History Month. It clearly states that although not a religious observance it is appropriate to celebrate it as a secondary focus during the seasons of Epiphany and Lent.¹⁰⁴

How many Lutheran churches have you been to that have had a commemoration of the end of slavery in the United States. You can find such a commemoration on page 304, it is called Juneteenth. *This Far By Faith* states that,

It recalls how the states of Louisiana and Texas heard the news that President Abraham Lincoln had signed the Emancipation Proclamation on January 1, 1863. Slavery continued in those two states for more than two years after the proclamation was signed because the word had yet to travel there. Texas and Louisiana finally got the good news on June 19, 1865. Former slaves broke out in spontaneous celebration. Legend has it that the good word was spread by a black man who rode a mule from the east all the way to Texas.¹⁰⁵

Those of African descent who are Caribbean have the Danish Lutherans to thank for this inclusion from the Danish Lutheran missionary manual for prayers for the Beginning of the Hurricane Season and Prayers for the End of The Hurricane Season.¹⁰⁶

¹⁰⁴ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 304.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid., 305.

One cultural festival that has grown in popularity over the years is Kwanzaa. In *This Far By Faith*, it can be found on page 306. Many people today confuse this festival with religion. It is very important to understand that “Kwanzaa is a cultural rather than a religious festival.”¹⁰⁷ Some of confusion comes because it is celebrated from December 26 to January 1 which is during the Christmas Season. We take strict care at Good Shepherd to ensure that our children understand the theological difference. Yet we do relate Kwanzaa to our Christian faith, we just make it clear that it is not a substitute for celebrating Christmas. Ambrose M. Moyo writes,

The whole of the African traditionalist’s life is full of religious activity and no aspect of that life and its relationships can be relegated to the secular as there is no distinction between the secular and the sacred within traditional thought.¹⁰⁸

The colors of Kwanzaa are black, red and green; black for the people, red for their struggle, and green for the future and hope that comes from their struggle. Therefore there is one black candle, three red and three green candles. These are the mishumaa saba (the seven candles) and they represent the seven principles. Along with the seven principles *This Far By Faith* matched each principle with a related biblical passage, again bridging the gap between our religious faith and cultural tradition. The black candle represents the first principle Umoja (unity—to strive for and maintain unity in the family, community, nation, and race; “There is one body and one Spirit...one Lord, one faith, one baptism, one God and Father of all.” Ephesians 4:4-6; see also Acts 10:1-37) and is placed in the center of the kinara (candle holder). The red candles represent the principles

¹⁰⁷ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 306.

¹⁰⁸ Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis, Minnesota: Augsburg Publishing House, 1988), 92.

of Kujichagulia (self-determination—to define ourselves, name ourselves, create for ourselves, and speak for ourselves instead of being defined, named, created for, and spoken for by others; “But you are a chosen race, a royal priesthood, a holy nation, God’s own people.” 1 Peter 2:9; see also Numbers 13: 31—14 9), Ujamaa (cooperative economics—to build and maintain our own stores, shops, and other businesses and to profit from them together; “Whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.” 1 Timothy 5:8; see also Acts 2: 42-47) and Kuumba (creativity—to do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it; “Whatever your hand finds to do, do with your might.” Ecclesiastes 9:10; see also 2 Kings 12:1-16) and are placed to the left of the black candle. The green candles represent the principles of Ujima (collective work and responsibility—to build and maintain our community together and make our sisters’ and brothers’ problems our problems and to solve them together; “Bear one another’s burdens, and in this way you will fulfill the law of Christ.” Galatians 6:2; see also Nehemiah 3:1-31), Nia (purpose—to make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness; “Therefore, since we are surrounded by so great a cloud of witnesses...let us run with perseverance the race that is set before us.” Hebrews 12:1; see also Esther 4:1-17) and Imani (faith—to believe with all our heart in our people, our parents, our teachers, and the righteousness and victory of our struggle; “This is the victory that conquers the world, our faith.” 1 John 5:4; see also 2 Kings 16:8-17) and are placed to the right of the black candle. The black candle is lit first on the first day of the celebration. And the remaining candles are lit afterwards from left to right on

the following days. This procedure is to indicate that the people come first, then the struggle and then the hope that comes from the struggle.¹⁰⁹

As people of African descent in America, we see theologically ourselves as people in community (the body of Christ in the world), people with common cultural experiences. But this sense of community can and does expand into a global village.

Moyo writes,

Africa is made up of people of different backgrounds and experiences, but, disregarding all that, we see ourselves as one black family, united by our blackness which gives us a common experience, whether we find ourselves in Africa, in the America, in the Caribbean, or in Europe. As black people scattered throughout the world we have a common identity.¹¹⁰

Within the Lutheran church we find ourselves in an even larger community or as the church say, the body of Christ. For people of African descent, this is definitely good news. For it means that no matter what society may do or say about us as a people, we know that in the church we are a part of the whole community and not INVISIBLE, or at least we thought. Jenson writes,

Christianity's sacraments are but the visibility of Christianity's constituting message, "the gospel," the promise of final human fulfillment made by what happens with Jesus. This news, when appropriately delivered, speaks to the personal concerns and hopes of its hearers: it is an address to them, a second-person intrusion into their self-containment. And every address is someone's personal presence. When I am addressed, I acquire a partner, I acquire a community of those for and against whom I live.¹¹¹

¹⁰⁹ *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 306-307.

¹¹⁰ Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis: Augsburg Publishing House, 1988), 78.

¹¹¹ Jenson, Robert W. *Visible Words* (Philadelphia, Pennsylvania: Fortress Press, 1978), 18.

But as we experience worship in the Lutheran church it is anything at times but community.

My personal narrative concerning this took place in 1983, the third year of seminary education. I was assigned to a congregation on the North side of Columbus, Ohio for internship. My wife and three children enter a church that was all White. We were the only people of color in the whole congregation. On the surface it seemed that everything was all right. Everyone treated us well and with respect until one Sunday morning I discovered that for some of them it was just a show. In the Lutheran church we celebrated Holy Communion each and every Sunday. The Pastor would always administer the host (communion wafer) and I administered the chalice. One Sunday I requested that I administer the host and he administer the chalice. He said no, not this Sunday. This went on for some time until I insisted. He finally gave in and allowed me the privilege to administer the host. To my surprise as I went down the communion rail handing each person a host, I kept hearing the sound of snap, crackle and pop. I knew we were not eating Rice Crispies cereal. But I kept hearing the snap, crackle and pop sound. Then the next Sunday I switch back to administering the chalice, but there was no snap, crackle and pop sound. The next Sunday I once again administered the host, there it was, the snap, crackle and pop sound. This back and forth went on for about a month before I realized what was happening. When I administered the host to these White people, they broke off the piece of the host that I had my hands on and ate the remainder. They did not do this to the Pastor, only to me. One Sunday morning when I was administering the host and enduring the snap, crackle and pop sounds, I confronted the Pastor and asked if he was aware as to what was happening. He acknowledged that he did and was sorry for it. So I asked him what he was going to do

about it. I felt it was an opportunity for him to do some teaching about racism and race relations from a biblical perspective. He said no and that I should ignore it and let it go. I then asked him how he could allow me to be treated in this manner. His response was that I was just an intern and within a year I'll be gone, he had to continue to be their Pastor. I then took the bold risk of telling him that he was a coward and that God can't use a coward in the pulpit. I then reported the incident to the seminary. I remained at this church for the remainder of my internship (against my will) learning from the story of the Good Samaritan in Luke 10 how to love even those who are difficult to love. I could also identify with Jesus in Luke 9:51-56 where he was rejected by a Samaritan Village. I had hoped for healing in the congregation and got none.

Ambrose Moyo writes,

The whole question of sickness and healing therefore calls for serious theological study from the perspective of the biblical witness and our Lutheran heritage. Healing was an integral part of the ministry of the early church and is directly traced back to Jesus and the apostles. Healing was seen as a gift of the Holy Spirit (1Cor. 12:10, 28). The process of healing demanded faith in the name of Jesus (Acts 3:6; Matt. 9:27-31), and involved prayer and the ritual of laying on of hands and anointing with oil (James 5:14-15; Mark 6:13; Acts 9:12, 17, 28:8; Matt. 9:18).¹¹²

It was no accident that one of the liturgies of this project would be a Healing Mass. A Healing Mass that would be theologically grounded in the biblical witness and the Lutheran/African descent heritage. Moyo also writes that healing from an African perception includes not only the body, but also the spiritual, the intellectual, the whole self.¹¹³

¹¹² Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis, Minnesota: Augsburg Publishing House, 1988), 91.

¹¹³ Ibid., 90.

On the other hand, my internship pastor who refused to do some teaching about racism and race relations from a biblical theological perspective reminded me of Gritsch and Jenson work on Luther's two-kingdoms ethic. By tolerating this outrageous liturgical injustice, my internship pastor only fueled the racism that already existed. Gritsch and Jenson writes,

The political ethic of the Lutheran confessions, based on Luther's "two-kingdom ethic," has caused a painful neuralgia for twentieth-century Lutheranism. The rise and fall of Hitler, two world wars, and the murder of millions of Jews in concentration camps have led many interpreters to the conclusion that Luther and Lutherans are much to blame for what happened in Germany. Luther research has been affected by a scapegoat hermeneutic.¹¹⁴

The cultural exclusion of the people of African descent is not to be solely blamed on the White European Lutherans. There are a few of the people of African descent who became Lutheran because they desired to be like White folks. It had nothing to do with evangelism, mission, and outreach to the Black community. Cheryl A. Stewart calls this the sin of dishonesty, the sin of idolatry when she writes,

How we have believed that the white European culture was the way out of all our problems—our salvation! How we covet ideas and ideals which are alien to our tradition and heritage! Once again our identity as a people is distorted and our Christian integrity is compromised! How much easier it would be for us to be created in the European white male image than in God's image!¹¹⁵

A few people of African descent over the years have said to me in one way or another that they joined the Lutheran church because the Lutheran church had one offering, or the service was only an hour long, and that it was quiet. These few simply chose to

¹¹⁴ Eric W. Gritsch, and Robert W. Jensen, *Lutheranism: The Theological Movement and Its Confessional Writings* (Philadelphia, Pennsylvania: Fortress Press, 1976), 179.

¹¹⁵ Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis, Minnesota: Augsburg Publishing House, 1988), 189.

simulate into the majority White European culture and suppress their African descent culture in order to fit in and to be a part of. And yet, what they missed the most was the music and the singing of what they sacrificed and left behind. But this applies to only a few, for most of us who were born Lutheran or became Lutheran through evangelism and outreach bring with us, just like any other people, our unique personhood and somebodyness, our culture. And like other cultures within the Lutheran church, we would like to be able to worship culturally just like everybody else. We want to maintain the integrity of the Lutheran liturgy yet be culturally honest, we do not want to worship a lie by denying who we are culturally. We want to be culturally visible as a part of the body of Christ. Stewart also writes, “We lie to ourselves when our congregations reject the black religious tradition which has ensured our spiritual and psychological survival and espouse European ways of worshiping.”¹¹⁶

Whether people of African descent became Lutheran by birth, or by the Lutheran churches’ outreach programs of mission and evangelism, the root cause to many of our problems in the church, including the liturgy, is racism. We do not love the neighbor as we love ourselves. Rudolph R. Featherstone writes,

Black suffering and the theology of the cross, ever-mindful of this “new” method of doing theology, challenge the Lutheran church—in light of its understanding of *shalom*, the cross, and the interrelatedness of all life—in its adherence to any *interpretation* of the cross that is *exclusively personal*. For black suffering calls upon Lutheranism to live out its communal responsibility of love for the neighbor (Lev. 19:18; Mark 12:12:29-31; and 1 John 3:11-24).¹¹⁷

¹¹⁶ Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis, Minnesota: Augsburg Publishing House, 1988), 190.

¹¹⁷ Ibid., 54.

Gloria Yamato talks about the perceptions that people have concerning racism.¹¹⁸ That is can simply be eliminated by having a workshop or a heated discussion. I have personally witnessed this gross misunderstanding many times since the early 1970's.

The Lutheran Church has sponsored workshop after workshop with no positive, creative results. Even during my days in seminary (1981-1985), these workshops proved ineffective.

My personal narrative concerning this was an incident during my third year in seminary when Beverly and I went to the next county and left our daughter, Mia and our other children in the care of a couple who stayed at our apartment. This apartment was across the street from the seminary, it was a part of the family student housing. Mia was outside of our apartment, no more than 50 feet, skating with her friends. Mia was the only Black girl in a group of eleven children playing and skating.

The noise they were creating, I was informed, was normal. One of the White male students approached the group of children playing and singled out my daughter. He told her to cut down on the noise. Then he asked her where her parents were. She told him that we were out of town until tonight. Instead of asking Mia who was babysitting her or knocking on my door to see if an adult was present, he immediately went across the street to report us to the Dean that we had abandoned our child leaving her without any adult supervision.

The next day Beverly and I were summoned to the Dean's office. By the way, the seminary sent the only Black faculty member to summons us to the Dean's office.

¹¹⁸ Gloria Yamato, "Something About The Subject Makes It Hard To Name," *In Oppression Privilege, and Resistance; Theoretical Perspectives On Racism, Sexism and Heterosexism*, Edited by Lisa Heldke and Peg O'Connor (McGraw-Hill Companies, 2004), 15.

We were told of the report of our misconduct. Once we had the opportunity to explain that we left our children in the care of another seminary couple and proved it we were cleared of the misconduct.

I ask who gave the report. The Dean at that point refused to tell us. Therefore, I did my own investigation. I talked to other parents who were present when Mia was confronted. We were told by the other parents present that it was a White male student who singled out Mia and did not even address the other ten or so children who were all White.

Beverly and I went back to the Dean's office and demanded who the student was that reported us. The Dean calls the White student to his office. I then asked the student why he reported us and why he singled out our daughter. He said that Black kids always make too much noise and that Black folks are always leaving their children unattended.

When Mia told him that we were out of town, he said that he was concerned about her and wanted her to have the proper care. So naturally, I asked him if he was so concerned and the seminary was so concerned, why didn't anyone go to my apartment and provide the care for our children since you all assumed they we abandoned.

They thought our children were left alone yet no one went to check on them. I asked him what did he base his opinion on that Black people leave their children unattended. He said he learned that from watching television. I told the Dean that this is racism and demanded that something be done. What did the seminary do? They did just what Gloria Yamato said...they had an hour-long workshop and thought that that would solve the problem. It did not.

One of the main topics in Lutheran liturgy that did not resonate too well with people of African descent and that keep us invisible, was the underground theological debate of the Black spirituals. Some in the Lutheran churches felt that these so call “slave songs” had no theological foundations, and therefore did not want them sung in their churches. But people of African descent are a people of a rich history that includes the evils of slavery and white racism. These spirituals remind us as a people what we have been through and how it was God that brought us through. They remind of the faith that our mother and fathers had to have in order to just survive another day. Richard J. Perry writes,

Justification means God empowers us to stand upright before God and humanity, knowing that God in Christ is victorious over sin and evil. That is why African-Americans sing, “I got a robe, You got a robe. All God’s children got robes.”¹¹⁹

White Lutherans did not understand that the songs we sang about our historic past in this country empowered us to live boldly in the present so that we may continue into the future. The songs speak of our faith. Perry continues,

Spirituals also point us toward where we know God will lead us. They become, then, songs of hope and promise to inspire action here and now. Listen as the voices of faithful forbears sing to us. “He’s Got the Whole World in His Hands.” Becomes a powerful confession of confidence in God when heard in the context of slavery. The masters behaved as if they had the world in their hands, but slaves knew who really was in control and their hope was in the God who ruled everyone.¹²⁰

¹¹⁹ Albert Pero, Ambrose Moyo, eds., *Theology and the Black Experience. The Lutheran Heritage Interpreted by African & African-American Theologians* (Minneapolis, Minnesota: Augsburg Publishing House, 1988), 18.

¹²⁰ *Ibid.*, 20.

Bruno Chenu writes in his book, *The Trouble I've Seen*, that it was Benjamin Mays who was the first to analyze the spirituals in theological categories in a book, *The God of the Negro* (1938).¹²¹

Chenu writes,

He very much underscored the compensatory role of God at the end of time. The spirituals manifest an absolute confidence in God, who will make straight in the next world what was twisted in this world. They gave a certain psychological comfort to the slave, who was convinced that the oppression would not last eternally.¹²²

It did not take the too long for the Lutheran church to realize that it could no longer ignore the rich theological contents of the Black spirituals. They are included in the new resource, *This Far by Faith*, and at almost every synod and church-wide event the church is able to secure a choir from one of the African descent churches to sing a gospel or a spiritual. But there is still much to be done. Singing a few spirituals is not going to completely transform the church, but culturally, for Good Shepherd it is a step in the right direction.

¹²¹ Bruno Chenu, *The Trouble I've Seen: The Big Book of Negro Spirituals* (Valley Forge, Pennsylvania: Judson Press, 2003), 106.

¹²² Ibid.

CHAPTER 6

THE GOSSIP ACCORDING TO JEROME

This is my story and I am going to stick to it. It all started in March of 2007 after informing my church council of the goals and strategies of my Demonstration Project, I called a meeting with my deacons to explain and outline to them the upcoming changes that will take place in 2008, during the implementation of the goals and strategies of my Demonstration Project. At the time of the meeting I had 9 deacons serving. Deacons in the Lutheran church are required to complete a two year academic theological program including a one year internship before they are consecrated to serve.

I systematically went through each goal and strategy, pausing after each one for questions or any kind of feedback, I got none. So I continued to talk more in detail about the recruiting and training of ministers and what their role would be. I wanted to assure the deacons that the ministers were not replacing them. I explained that they were being recruited and trained to perform many of the duties that the deacons did not desire to do. For example, with the new liturgy of praise and worship, the deacons had made it clear to me that they did not want to lead that kind of service. The deacons were use to the prayers being in written form, and did not want to do anything that was spontaneous. I had also asked the deacons about praying the Prayers of the Church at the Healing Mass, where the congregation would be invited to come forward to the altar for individual prayer, while the deacon prays and leads the corporate prayers for the

congregation. They all informed me individually that this was something they were not willing to do. So I wanted the deacons to fully understand that their role and ministry would remain unchanged and that the ministers would be doing the new things that they did not want to be involved in. Since no one had any questions, and no one had any feedback concerning anything that I presented to them, I ended the meeting. I said to myself, “boy that went well.” But it did not go well at all. The following Sunday three of the deacons walked out at the end of the mass upset, but I did not know it at the time. I was told that they left because I had informed the congregation of the recruitment, training and consecration of the ministers. Of the three two sent in letters of resignation. The first letter arrived on March 17, 2007. We will just say that this is Deacon Number 1. She wrote:

Effective March 17, 2007, I resign my Deaconship at The Lutheran Church of the Good Shepherd. I appreciate the opportunities and courtesies that have been shown to me during my stay as a Deacon. May the blessings of our Lord and Savior be with you and the congregation always.
Sincerely,

cc: Arch Deacon _____

VP of Church Council¹²³

The second letter from Deacon Number 2 arrived soon after and she wrote:

I hereby tender my resignation as Deacon effective immediately.
Sincerely,

cc: Arch Deacon _____

VP of Church Council¹²⁴

I was totally and absolutely surprised by their actions. I called each of them by phone; both ignored my calls at first. Finally Deacon Number 2 answered my call.

¹²³ Appendix E

¹²⁴ Appendix F

I said, "Deacon Number 2, what happened?" The phone was silent. I said to her, "you have to help me here, because I don't know, I don't understand your walking out of church or your letter of resignation as a deacon."

She said, "I don't know pastor, I just can't talk about it right now, you really hurt me."

I said, "Deacon Number 2, hurt you how?"

"I don't want to talk about it right now," she said.

I said, "Ok, I'll respect that for now, but will you promise to call me when you are ready to talk?" "Yes," she said, and hung up.

I then called the Arch Deacon and asked him did he know what was going on.

He said, "Pastor, it's a mess, they are all upset."

"Upset about what," I almost demanded.

"This business about the ministers taking their places and so on," he said.

I said, "Taking their places? You were there at the meeting, I explained in detail to everyone what the minister's responsibilities would be and that their responsibilities had nothing to do with the deacons. If you remember, I even asked for questions and comments, but got none."

"Yes," he said, "but deacon number 1 was not there, she wasn't at the meeting."

"Ok," I said, "that's true, meaning she is acting on someone's second hand information without talking to me or you first."

"Well, I don't know, that may be so," he said.

"Well what about the others, what is their issue, and why did Deacon Number 2 submit her resignation?"

He said, "I think what we should do is to call another meeting and get to the bottom of this thing, because you can't be bothered with this, you have too much on your plate already, and this is nonsense."

I said, "Ok, setup the meeting." We hung up.

In the meantime, I called Deacon Number 3 and asked her what was wrong. I said to her, "please, just tell me what it was that I did that caused you and the others to be so upset?"

She said, "You told the church what you were going to do with the ministers and everything!"

I said, "Did I tell them anything different from what I told you and the other deacons?"

She said, "No."

I said, "Then what did I do that was wrong, I told all of you that I was going to do that and asked for your feedback, and no one said anything."

She said, "Well, pastor, you don't understand."

"Understand what?" I said.

She said, "I don't know, what these ministers are going to be doing."

"I see," I said, "you feel that the ministers will be a threat to you?"

She said, "I don't know, it just doesn't seem to make sense to me why we need them."

I said, "I need them to do some ministry that you and the other deacons have expressed that you are not willing to do. And right now, the church also needs these new ministries in order to strengthen and grow. And I am not willing to make anybody do anything that they don't feel comfortable doing. So I need to recruit and train new people who are willing to do them."

She said that she will try to understand and remain on staff and do her best to make things work.

The following week the meeting with the deacons was scheduled after the mass. We met in the office area. All were present except for the two deacons that submitted their resignations. We opened with prayer. I then explained to them what had happened since last week. I told them that I don't have any answers as of yet as to what happened and why the other deacons reacted the way they did. I assured them once again that the ministers' role had nothing to do with theirs. I did remind them that there were some duties in the ministry that they made clear to me that they were not willing to perform. Those duties would be assigned to the ministers. I apologized for the way in which I presented the program to them. They assured me that they understood and that they would continue to serve. But I knew that some of them, for whatever reason, were still upset. Maybe I should have first met with each deacon one-on-one, and then met with them as a group.

I need to mention that the deacons have been having problems for some time now. Historically, prior to my coming to Good Shepherd in 1990, only men were allowed to become deacons at Good Shepherd. Whenever there was a problem or a difficulty between the men, they talked it out, settled it and it was over. But from 1995 on when we started to consecrate female deacons, at my direction, that dynamic changed. The female deacons did not reconcile matters as quickly as the males did. They would hold grudges. Even at the deacon's monthly meetings, small disagreements would end up in shouting matches. It got to the point that one female deacon did not want to serve on the altar with another female deacon. The female deacons just did not get along with one another, and it was obvious to the congregation on Sunday mornings. I just could not believe it. So that is one of the reasons I thought I took care in meeting with them as a group to outline my plans for the ministers beforehand so that they would not get the wrong idea. Boy was I ever wrong.

I later informed the church council what was going on since the resignation letters were sent to the council vice president. They were not too surprised given the past conduct of the deacons toward each other. But just the same, I assured them that this was just a reaction, and that in time things would settle down.

In the meantime, I once again tried contacting Deacon Number 1 who up to this point had not returned any of my calls, at least seven of them. Finally I got through to her and as with the others asked her what was her issue. She surprised me by saying that it had nothing much to do with the ministers as it did with her health. She needed a health break from her ministry as a deacon. She indicated that she was not leaving the church, just taking a break from the altar for awhile. And it has been awhile, with the exception of attending a couple of afternoon programs, she has not worshiped with us since. She and her husband have been worshipping at a Lutheran church a few blocks away.

Just as the dust began to settle from that storm, we watched the next storm roll in. This was during the following month in April at the Worship Ministry (committee) meeting. The Worship Ministry meets with me monthly to give me feedback, advice and counsel concerning the worship service. As I was informing them of the recent events concerning the deacons, one of the members interrupted me and began to scream and shout, calling me a dictator. It was ugly, very ugly.

He said, “Who do you think you are, gonna change things like this. We don’t need no ministers. That’s what we have the deacons for! You some kind of dictator now, you can just do whatever you want!”

I said, “First of all sit down, and stop screaming and shouting...”

He interrupts me, still shouting, and continues, “I been in this church a long time, and we never had any ministers!”

I said, “The Lutheran Church has always had ministers. We’ve called Lay Ministers, Associates in Ministry (AIM), Lay Associates, Eucharistic Ministries’, one of which your wife is. Yes, she is a Eucharistic Minister. I didn’t see you screaming and shouting at me every time I called her up to the altar to assist with Holy Communion when I didn’t have enough deacons for the mass. These new ministers will be serving in some new and different ways then we have become accustomed to in the past.”

He sat down, still very angry and said, “So you just a dictator now, you make all these decisions without talking to anyone?”

I said, ‘No, I’m not a dictator, I’m the pastor, but yet, I have full authority to do what I’m doing. But that is not the way I am going about it. I have the full support of the Church Council where I give a monthly report; I have a Site Team here at Good Shepherd that I work with, which your wife serves on. See that young lady over there? (I’m pointing to his wife) She has a copy of my Demonstration Project Proposal, and knows every detail of what I’m talking about and what I plan to do. So I’m really confused as to why you are in this meeting screaming and shouting showing such disrespect.”

All the other seven members of the Worship Ministry are sitting in their seats in shock. What is going through my head as this dynamic unfolds, is that someone must have talked to him before this meeting and I have a good idea of who it was; Deacon Number 2. My data is that he didn’t know anything about the program from his wife who is on my Site Team, but he knew everything negative about the ministers from Deacon Number 2. He was defending Deacon Number 2 who has been a friend of his family for many years. So once I realized that, I tried to

bring this to a close. I explained the events concerning the deacons and that I had already informed the Church Council. I told them that I plan to continue to work with the deacons to bring about reconciliation and healing in this matter, but at the same time I plan to continue to move ahead with my project.

By September, Deacon Number 2 returned to the church and resumed her office as a deacon. But at the same time I lost three deacons; one who relocated to Florida, and one deacon who left the church because of chronic fighting with the other deacons and her blatant dislike for the Minister of Music, and the third also for chronic fighting with the other deacons. This third one, after a few months visiting other Lutheran churches returned to Good Shepherd.

Things quieted down for awhile until the time for implementation of the goals and strategies. Unfortunately I had to undergo back surgery on February 6, 2008, and remained in the hospital for 17 days due complications. So my time-line for implementation had to be adjusted slightly but the implementation was put into motion. Although recuperating from surgery at the parsonage (rectory residence located on the church grounds) I was able to continue working on finalizing the new liturgies.

Easter Sunday, March 23, 2008, was my first day back at church full time. The following Sunday, I began interviewing members for the position of minister. I only hoped to recruit for training 3 members, but out of 13 interviews I had, I choose 7, but 1 later declined to serve. The interviews were completed May 11, 2008. It took a little more time than I had planned in my strategy, because I was still a little slow moving from my surgery and had more interviews than anticipated.

The 6 remaining were all members of the Hannah Prayer Ministry. This ministry meets every Sunday morning about an hour and half before the Sunday morning service to study prayer,

and to pray for the community and the church. They study all forms of prayer from the Bible and they practice and learn how to pray spontaneously (without a printed script). This is important to mention, because in the Lutheran church, most prayers are in printed form from the Prayer of the Day to the Prayers of the Church. Their ability to pray spontaneously would be important for the Healing Mass (one of the new liturgies I am working on) when members would be invited to come forward to the altar to ask for individual prayer from one of the ministers.

During the month of May, I conducted a Wake Service at a local funeral home for one of our members. It was a very large emotional crowd. None of my deacons were present to assist me, and physically I was at the point where I could not endure much more. However, 5 of the ministers that I had recruited were present, and they sized up the situation and automatically responded to the needs of the family and guest (not to mention me) and took over the service. Those family members who needed individual attention, or prayer, or counseling received it. I was amazed and thankful at the care they provided for this family and the community that night. I recognized that the Wake Service should be one of the ministries of the ministers. I made note that this would be a part of their training.

I had a meeting that following week with 3 members of my Site Team and informed them of my decision to include the Wake Service as a part of the ministers' duties. Word had leaked out from my Site Team that the ministers had been chosen and what some of their duties might entail. I did not mind that word had leaked out; I was not keeping that information confidential. Unfortunately that is not how some of the deacons received it. I had gotten word from the Arch Deacon that some of them were upset again and that a meeting was necessary to straighten things out with them. He suggested that I have a joint meeting with the deacons and the new ministers to clearly define the roles of each.

I was hoping at this point that the deacons would be setting an example for the congregation in regards to the changes being made to strengthen and grow our congregation. But instead, some were participating in the negative comments being made by a few members in the church who were resistant and opposed to the changes being proposed by my project. There were a few members who feared that the changes in the liturgy and the recruitment of ministers was going to turn us into a “Baptist” church. They were thinking denominational, I was thinking cultural. Since I witnessed some of these comments being made by two of my deacons I decided to have the meeting as soon as possible.

The meeting took place on Sunday, June 29, 2008 following the worship service. I entered the meeting, the deacons and the ministers were all in attendance, it was obvious by my body language that I was angry. I started the meeting by telling them that this is not going to be an open dialogue, but a monologue. I was going to do the talking and they were going to do the listening. I told them why I was angry, and they did not want to see me this way again. I then took a deep breath and once again, outlined to them that the ministry of the deacons as they serve on the altar would not change. I also outlined what would be some of the ministry of the ministers as they begin their training next month. I emphasized that we are here to serve the people of Good Shepherd and to perform and execute our particular ministry, not to participate in spreading negative comments that might sabotage my project or any ministry of this church. I ended the meeting, walking out leaving them all sitting there wondering what just hit them.

By the time the month June came around, raising awareness among the membership for the need to assist new members of African descent to have a deeper appreciation of the Lutheran liturgy was in full swing. The whole congregation was talking about it, and for the most part, it

was positive. Members were expressing their excitement of the new life in the church evidenced by the praise and worship team; the new praise songs; the training sessions; and the temple talks.

Although my time-line plan of implementation was changed and delayed due to my surgery back in February, I was able to complete the Healing Mass for the first Sunday in July. This was a mass that grew out of parts of liturgies that we experimented with in the past that members of the church wanted me to develop and expand into a full mass.

The congregation for the most part loved it. It was just my usual three or four members who seem to roar loud when things do not go their way. One of my deacons, you remember her, Deacon Number 2 who sent in her letter of resignation at the beginning of my project, was having, for a lack of more doctoral, academic phrase, “a natural fit.” After the worship service was over, she was telling everybody that these ministers do not know what they are doing. That she has been praying since she was 9 years old and she did not need them praying for her and she doesn’t want them touching her. What happen, is that Deacon Number 2 went up to the altar at the invitation for individual prayer, and as the minister was trained to do, laid hands on her. That is what made Deacon Number 2 upset, the minister touched her, and she did not want to be touched. Of course, the minister did not know that and did not mean any harm. I was told that after Deacon Number 2 had her fit, she went into my office and prostrated herself face down on the floor, apparently in prayer. I told them to leave her there and to leave her alone and let her calm down. I wanted to minimize this incident as much as possible because incidents such as this made it more difficult for the ministers to gain acceptance from the congregation. Although for the most part the congregation was open to the continuing education on the role of ministers, there were some at this point who were not sold on the idea yet. Some did not understand as yet, why we needed ministers when we already had deacons serving.

Some of the roles that I planned for the ministers, at this time, were omitted until I have the time to complete their training. Such as the laying on of hands and anointing with oil, so for the time being, the deacons continue doing this part, however, it will be shared by the ministers once their training is completed.

Once the ministers were fully trained to perform the laying on of hands and anointing with oil they were assign to serve alongside a deacon. The way this works, the ushers would guide the members to walk up the side aisle on both sides of the nave, where the member would meet a deacon and a minister. They would then go to one that is available for the laying on of hands and anointing with oil blessing. Then the member would keep walking toward the center where I would be standing with the Holy Communion. Once I administer the Holy Communion, the member would then walk back to his or her seat via the center aisle.

So there were two stations one on the pulpit side of the nave and one on the lectern side of the nave. Each station had a deacon and a minister. The problem in the beginning was for the members to go to the minister to receive the blessing and not wait to receive it from the deacon, leaving the minister standing there doing nothing. So what I had to do on this particular Sunday was to stop the service and do some teaching for a moment. I instructed the congregation that receiving the blessing of laying on of hands and anointing with oil is as if Jesus is doing it Himself. To reject and bypass the minister because of your lack of understanding of her role is to reject Jesus who has called her to this ministry. From that point on no one skipped over a minister to my knowledge.

As time progressed the Healing Mass matured into what it is today. The ministers are still receiving training because I modified the strategy (see chapter 7) to include some extra time for additional training. Time for additional training was needed because the Healing Mass became

more intricate and complex than originally planned. This was really transforming for our congregation, because usually the worship mass lasted about an hour, now it is lasting two hour and sometime two and half if we have a baptism or another occasional service added in. I expected a few members out of the congregation to come forward at the time of the Prayers of the Church to receive individual prayer by one of the ministers, but to see one fourth too one third of the congregation to get up and walk forward and stand in line and wait their turn for an available minister to pray for them was more then I or the ministers expected. This was affirming for the ministers that the congregation was accepting their role as minister. Even the critics who had complained about the length of the service had to admit the benefit of giving members an opportunity to receive personal prayer during worship. In most worship services prayer is done corporately by a worship leader, such as a deacon or minister. But in our case, while one minister is praying the corporate prayers, the other 5 ministers are lined up at the altar rail to receive the members as they come forward for individual prayer. The Minister of Music is playing softly in the background while the praying is taking place. Although this practice is not new in the Black church it is new within the context of the Lutheran liturgy where prayer is usually more solemn and reserved. My observation of what happens each time we have this mass is that it gives the members a real sense of congregational and personal healing.

June, July and August has given the ministers three solid months of training for both the Healing Mass and the Praise and Worship Mass. The Praise and Worship Mass takes place on the second Sunday of the month and the fourth Sunday of the month. This service caused more controversy in the congregation than the Healing Mass because the Praise and Worship Mass is modeled after the worship style of the Black religious tradition, which is a long way from the European High Church liturgy. It took a lot more temple talks and one-on-ones to educate the

congregation of the importance of the necessity of including this style of liturgy in the Lutheran church.

One member of my Worship Ministry (committee) members approached me after service one Sunday in August and said, “A whole lot of people don’t like the Praise and Worship service.”

And I said to him to define “a whole lot of people” because if that were true then I would have reexamine, and reconsider whether not to have the Praise and Worship Mass.

So I said to him, “How many people is a whole lot? Are you talking about 50 people?”

He said, “No, not 50.”

I said, “Then are you talking about 25 people, because that’s still a lot of people?”

He said, “No, not 25.”

I said, “Then did 15 people come to you complaining about the service?”

He said, “No.”

And I just kept going lower and lower until I got down to 5 people. And I asked him, “Did 5 people come to you complaining about the service?”

He said, “No.”

Then I said to him, “Then just how many people came to you complaining, I want the exact number?”

He said, “2 people.”

I said to, “2 people are not a whole lot of people, and you have got to stop going around telling others that. It is misrepresenting and it is not fair to what I am trying to do here at Good Shepherd to effect positive change too strengthen and grow our congregation.”

He said, “Ok, its 2 people and myself, and we don’t like it. I think it’s wrong.”

I said to him, “It is not wrong, it is different. That is what you can say to others. You can say to them you do not like the new liturgy because it is different, but you cannot say it is wrong.”

I was not going to take away his or anyone else’s freedom of expression in regards to the changes being made, but I will take away their freedom of ignorance. I was ok with members saying that they did not like something, but I was not ok with them saying something was wrong simply because they did not understand it. That is where I drew the line with those few who voiced their disagreement with the changes being made in the liturgy.

September was the 10th anniversary of the Anna Thomas Memorial Revival. This revival was named after one of our late members who shared my vision of one day fully including the culture of people of African descent in the Lutheran liturgy. It is a three day revival, Wednesday through Friday. This year the revival gave us the opportunity to use and practice for three nights the Praise and Worship liturgy as it exists today. It built the confidence of the ministers as they put into practice what they have been in training to do for the past three months. It gave the Music Ministry and the Praise and Worship Team an opportunity to try out some new praise songs. It seemed that during this revival the historic chains and fetters that had shackled us to the traditional Lutheran European liturgy were released and we were at last free to finally be culturally honest in our worship. A wave of excitement was spreading throughout the church. That following Saturday, September 27, after the revival, I had another training session with the ministers. They were very motivated and excited about the revival and were ready to continue their training.

I invited church members to a question and answer session on the liturgy on Saturday, October 11. A cross section of the congregation attended; some from the altar guild, music ministry, usher board, choir, deacons, ministers, and worship ministry.

One of the main concerns that they wanted me to make clearer was the use of the term “minister.” I discovered from our conversation that many in the congregation had misunderstanding of the use of the term in the Lutheran church, which then led to the misunderstanding of the function of the ministers. They had a “Baptist” denominational understanding of the term minister. One who was ordained by the Senior Pastor and perhaps had the title reverend. In some Baptist churches the minister is in a higher position than that of a deacon. They were still confused as why I had these ministers when I had deacons. And they wanted to know if the ministers were now over the deacons (higher position). I understood their concern since the deacon underwent two years of theological training as opposed to the limited training the ministers underwent. So I explained that the term “minister” for our context means something entirely different than it does in the Baptist church. In our worship context they are trained and set apart for a particular ministry that I will prescribe. Most of their ministry will be during the Healing Mass and the Praise and Worship Mass, but they will also be responsible for the Wake Service, and to be available to assist at any service where I might need them. Although this has been mentioned before, this meeting gave more detail and spelled out the term “minister” in much clearer terms.

There has been much talk within the Synod concerning the “cutting edge ministry” at Good Shepherd as the former Bishop termed it. The former Bishop, Bishop Bowman approved of my Demonstration Project Proposal and often spoke about it at Synod gathering. He would always encourage other pastors to look to Good Shepherd as an example of what it means to take bold risks in order to move a congregation forward. Bishop Bowman believed so strongly in my Demonstration Project Proposal that when he left the Office of Bishop to his new post as the Executive Director of Evangelical Outreach and Congregational Mission Office of the

Evangelical Lutheran Church in America, Churchwide Unit and Offices, Chicago, Illinois, he advised me to apply for a grant to help provide revenue that will assist Good Shepherd in continuing its outreach in the community. His proposed support could not have come at a better time because my Minister of Music had resigned effective September 2007. The search for a new Minister of Music had begun, but I already had someone in mind. I had consulted with my Site Team and the Church Council about a slight change in my strategy. I wanted the Church Council to consider calling the Rev. William Clark Jr., to be the new Minister of Music; he is also an ordained Lutheran pastor. My plan was to call him as Minister of Music at the present salary of the outgoing Minister of Music, and then once we secured the grant from the Evangelical Outreach and Congregational Mission Office, we could then use that money for Rev. Clark's pension and medical and thus issue him a call as full time associate pastor. By combining the two positions into one call it would not add any additional cost to the church budget. His years of knowledge and experience of music and liturgy would be invaluable to the implementation of the goals and strategies of my Demonstration Project. The Site Team and the Church Council both agreed and the plans to call were underway. The application for the partnership support grant was submitted.¹²⁵

The candidate was interviewed by the Church Council and was presented to the congregation for vote to call as the Minister of Music with the understanding that if we were successful in attaining the grant from the Evangelical Outreach and Congregational Mission Office, we could then use that money for Rev. Clark's pension and medical and thus issue him a call as full time Associate Pastor. The congregation agreed and voted to call Rev. Clark as the new Minister of Music effective September 1, 2007.

¹²⁵ See Appendix G.

After serving as the Minister of Music for a year our grant was approved. We were granted \$30,000.00 the first year 2009; \$30,000.00 the second year 2010, and \$30,000.00 the third year 2011.¹²⁶ The income of this grant will begin in February, 2009. But due to the special circumstances of the location of Good Shepherd in a low income community, the Evangelical Outreach and Congregational Mission Office granted renewal of our grant beyond the three year limit.

Once we were informed that the grant was approved, we now had to begin the formal process of calling Rev. Clark as Associate Pastor. The Bishop's Office informed us that the Church Council could act as the call committee. The Church Council voted unanimously to recommend Rev. Clark to the congregation for call. The congregational meeting was called and Rev. Clark was voted as the Associate Pastor of Good Shepherd on Sunday, November 2, 2008. His installation date is set for February 22, 2009.

So not only did we get two new liturgies out of this project, but we also got a new Music Minister, who is also our Associate Pastor, and a large grant to support our mission and outreach to the community as we continue to be culturally honest in the context of our worship.

The new Bishop Elect, Bishop Rimbo of the Metropolitan New York Synod (my new Bishop) came to Good Shepherd on August 22, 2008 to meet with me to discuss my ministry. He was most interested in hearing about my new liturgies and the ministers, and expressed how he is looking forward to experiencing firsthand our Praise and Worship Mass at the installation service of Rev. Clark in February. I explained to him all the events that took place concerning my project and the difficulty with the congregation I had with the term "minister" being used. After a lengthy discussion of my Demonstration Project Proposal and the transformation taking place at Good Shepherd, he gave me his blessing and ended our meeting with dinner.

¹²⁶ See Appendix H.

A significant event took place on November 15, 2008. I did a workshop on the Lutheran liturgy that covered the invocation to the benediction. The presentation was in PowerPoint format and covered every detail of the liturgy.¹²⁷ It illustrated how the Lutheran liturgy is cultural. It illustrated how the Lutheran liturgy is either a paraphrase or a direct quote from scripture. It illustrated how different parts of the liturgy can be altered or replaced by other text. It illustrated some of the history of why we do some of the rituals we do in the liturgy. And most importantly it illustrated that what I was doing with the changes in the liturgy to make it more culturally honest and inclusive of those of African descent was not so radical after all. Many in the group expressed that the liturgy as we have been doing it was from the European cultures in terms of the music and what is historically high-church. There were about 38 members of the congregation present including all 6 of the ministers. As I traced the history of the liturgy, they clearly saw the European cultures emerging. They saw that I was not trying to change the Lutheran church into a “Baptist” church, I was simply trying to get us to do what Lutherans have always done, be culturally honest in the context of worship. They said that this is what the congregation needs to see, if they can see this presentation they will know that you are not crazy. I said to myself, if only I had done this workshop for the whole congregation back in September.

The day finally came for the installation of ministers. With all the controversy surrounding the ministers from the beginning up to now, I did not know what to expect. So I set the tone by preaching about a good soldier. I talked about the ministers being good soldiers not giving in to the pressures that have been heaped upon them. How they persevered in spite of the odds against them. How they served even though they were misunderstood. I reminded the congregation how faithful the ministers were to them when someone in their family died and how the ministers showed up at the Wake service and the Funeral to

¹²⁷ See Appendix I.

comfort and to pray for them even when some members of congregation openly rejected them. It was a beautiful service; the congregation was warm and receptive to the ministers. They are finally fully a part of the Good Shepherd family.

That's my story and I'm going to stick to it.

CHAPTER 7

THE GOSPEL ACCORDING TO JEROME

This chapter will document the data from the plan of implementation of the goals, strategies, and evaluation of the Demonstration Project.

Goal I: To raise awareness among the membership for the need to assist new members of African descent to have a deeper appreciation of the Lutheran liturgy.

There have been times, too many to count, where I have witnessed a new member or a visitor struggling trying to understand and keep-up with the liturgy while being surrounded by seasoned members who for one reason or another do not lend a helping hand. Sometimes the frustration is so overwhelming that the person gives up and just closes the worship book and just stands there looking confused and defeated. The members of the congregation seem to be totally unaware of the frustration of the new member or visitor. And as a result, sometimes that new member or visitor never returns to worship with us again. It is as though we are in some sort of football huddle when we come to church, and we seem to never break the huddle to notice who else is on the playing field with us. We just move from huddle to huddle, never breaking the huddle to include new members. George O. McCalep writes,

In church growth, the scrimmage line is where your church is now. You may be mid-field, or you may have your back against the opponent's goal line. The idea is to move your church from the scrimmage line where you are now to the goal line and join God in His agenda. To accomplish this task, you must first break the huddle. Nothing happens until you do this. You cannot score touchdowns in the huddle. You cannot kick field goals from the huddle. You cannot put points on the scoreboard from the

huddle. Breaking the huddle requires a willingness on the part of players to move into action.¹²⁸

The members of Good Shepherd need to be made aware of the huddle we are in and to break that huddle so that we can assist new members of African descent to have a deeper appreciation of the Lutheran liturgy. But at the same time we need to begin to make some changes in the liturgy to make it more culturally honest and inclusive of those of African descent. Andy Langford writes,

The difficulty is that each of these models of incorporation still attempts to bring seekers and new hearers into the language base, beliefs, and practices of established believers without enough cultural adaptation.¹²⁹

Andy Langford is simply writing what I have been saying in the Lutheran church concerning our liturgy. The Lutheran church can come with all kinds of new models of liturgy, but unless the cultural of the people of African descent are included in them, the people will stay awhile and watch us huddle, and then quietly leave never to return.

The first strategy under Goal I was to publish in the monthly newsletter (the Shepherd's Staff) an article concerning the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy. The articles were to appear in the March, April and May 2008 editions of the newsletter but were delayed until July. The time line for the implementation of the goals and strategies were all altered due my back surgery, 17 day hospital stay and physical therapy. These articles were, however, published in the July, October, and November 2008 editions of the newsletter.¹³⁰

¹²⁸ George O. McCalep Jr., Ph.D., *Breaking the Huddle. Messages and Study Guides on Critical Church Growth Principles* (Lithonia, Georgia: Orman Press, 1997), 14.

¹²⁹ Andy Langford, *Transitions in Worship: Moving from Traditional to Contemporary* (Nashville, Tennessee: Abingdon Press, 1999), 22-23.

¹³⁰ See Appendix J.

The July article expressed the challenge that face Good Shepherd in maintaining the integrity of the high-church, European descent Lutheran liturgy, yet at the same time be culturally honest and inclusive of those new to Lutheranism. It gave the history from the White flight in the 1990's to the Black multi-cultural congregation that exists today. It also gave a brief overview of some improvement made in the music ministry, the use of new worship hymnals, and the overall celebration and excitement of the congregation as we move to be a more culturally honest and inclusive church.

The October article provided an overview of the history of high-church liturgy at Good Shepherd and an analysis of the symbols and rituals. This awareness piece was important because not only do visitors ask questions about the many symbols that are present in the church, but members as well. This article explained and broke down the symbols and rituals into three distinct components: symbols and rituals that are physical (what we do with our bodies); symbols and rituals that are words; and symbols and rituals that are fixtures or appointments (objects used to enhance the Mass).

The November article made a comparison between high-church worship liturgy and the new praise and worship liturgy. This third article also included a simple survey asking the reader to check the space indicating if their awareness was raised or not raised. This goal would be successful if I could document that at least 10% of the members who read it had their awareness raised regarding the need to assist new members of African descent to have a deeper appreciation of the Lutheran liturgy. 250 newsletters are mailed each month. 10% of 250 would be 25 members. I am glad to document that 51 returns were received back which is a 20% return! 49

indicated that their awareness was raised and 2 indicated that their awareness was not raised. A copy of the simple survey form from the final article can be found in the appendences.¹³¹

In addition to the articles the strategy called for a five minute temple talk at the 10 am Sunday worship service on the topic of ethnic diversity in the Lutheran church beginning with the first Sunday in April to last Sunday of May 2008. Once the temple talks were completed, they were too be followed up in June with a meeting of the Site Team and some new members to discuss the impact of the temple talks on their understanding of the ethnic diversity in the Lutheran church.

One part of the evaluation of Goal I was that at least ten people will attend a discussion session to give their feedback on the monthly newsletters and at least five people will be able to share with the others their increased awareness for the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy. I will lead the discussion and a member of my Site Team will take notes and record the comments.

The discussion session was a part of a workshop I conducted on November 15, 2008. 35 church members were in attendance.¹³² I was extremely excited that 35 members were in attendance which far exceeded the 10 hoped for in the strategy.

I brought the meeting to order and opened with prayer. I then introduced my Site Team members and explained their function in relation to my Demonstration Project and New York Theological Seminary. I then reviewed with them the agenda for our time together; first to discuss the 3 monthly newsletter articles and their feedback, second; feedback on the temple talks and third; the workshop on the liturgy.

¹³¹ See Appendix K.

¹³² See Appendix L.

I briefly reviewed the 3 newsletters articles and asked the group for their feedback. I wanted to see if indeed 5 people would express that their awareness for the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy was increased. I had my doubts at this point because I have not received all of the simple surveys from the third newsletter, and I read that newsletters in general are not read by more than 30 percent of the members who are in the sanctuary for any scheduled worship service.¹³³ I was under the impression that every member in my church read the newsletter from the beginning to end. Now I realize that our newsletter must compete with all the other mail that members receive each day. Frederick H. Gonnerman writes,

When it arrives near the end of the month with its announcements of all the good things that are going to be happening in a congregation for the next 30 to 45 days, it most often arrives in a very competitive environment.¹³⁴

So at this point I was not expecting much from the group even in its increased size. I am happy to report that I received a general consensus of the 35 members in attendance that the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy was increased. Several members in attendance expressed that it would be helpful from time to time to published more articles explaining various parts of the liturgy as well as why we do what we do as Lutherans in general.

Once I was satisfied about the newsletter, I moved on to the temple talks. Although the strategy indicated that from the first Sunday of April to last Sunday of May 2008, I will deliver a five minute temple talk at the 10 am Sunday worship service on the topic of ethnic diversity in the Lutheran church, I did a 3 minute talk every Sunday from April to last Sunday of November

¹³³ Frederick H. Gonnerman, *Getting the Word Out: The Alban Guide to Church Communications* (The Alban Institute, 2003), 2.

¹³⁴ Ibid., 1.

2008. I did 8 months of 3 minutes temple talks instead of 2 months of 5 minutes temple talks. The reasons being, due the controversy from the beginning with the introduction of the ministers and the Praise and Worship Mass, I wanted to say something positive and optimistic to the congregation every Sunday. I wanted to balance anything negative or pessimistic being said about our hope for ethnic diversity within the Lutheran church, especially in regards to our cultural expression in liturgy. I wanted all of us to be culturally honest but not at the expense of hurting others in the process. Mike Nappa writes,

When He walked the earth, Jesus was totally immersed in the culture of His time—so much so that He often used cultural references to bring home the truth of God. And yet He also managed to remain completely apart from the sinfulness of that culture and keep Himself unstained by wrongdoing.¹³⁵

I tried very hard to frame my words each Sunday to respond in love to what other might have said as opposed to reacting in a hateful revengeful manner. On a scale from 1 to 10, 10 being absolutely faithful, I think I scored at least an 8. It is not easy trying to love like Jesus loved. I strongly feel that the weekly temple talks made a significant impact on the entire congregation by consistently putting forth a strong positive message that built upon raising their awareness.

Part two of the evaluation of Goal I states that at 8 new members of African descent will attend a discussion session with me and my Site Team and at least one half of those who attend will be able to share their increased understanding of the ethnic diversity in the Lutheran church.

This particular discussion took place one week prior to the liturgy workshop. I met with this group on November 8, 2008. Of the 13 members in attendance, 9 were new members of African descent who became members within the last two years.

¹³⁵ Mike Nappa, *Who Moved My Church? A Story About Discovering Purpose in a Changing Culture* (Tulsa, Oklahoma: River Oak Publishing, 2001), 124.

I brought the meeting to order and opened with prayer. I then introduced my Site Team members and explained their function in relation to my Demonstration Project and New York Theological Seminary. I then reviewed with them the agenda for our time together; to have a discussion in order to increase our understanding of the ethnic diversity in the Lutheran church.

We had a lively discussion framed by my statement that: within the history of the Lutheran church, people of African descent is the only culture in the Lutheran church that assimilated almost fully to the European culture in regards to liturgy. I wanted the members to understand that God intended the church to be diverse and multicultural and not monocultural. Acts 2:1-15, makes it clear God's intention for all cultures to be honored and to find their rightful place within Christian fellowship.

When the day of Pentecost had come, they were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. ⁵Now there were devout Jews from every nation under heaven living in Jerusalem. ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. ⁷Amazed and astonished, they asked, "Are not all these who are speaking Galileans?" ⁸And how is it that we hear, each of us, in our own native language? ⁹Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappodica, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power." ¹²All were amazed and perplexed, saying to one another, "What does this mean?" ¹³But others sneered and said, "They are filled with new wine." ¹⁴But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. ¹⁵Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. (Acts 2:1-15)

I explained how all the other ethnic specific groups in the Lutheran church fully utilize their culture in the liturgy. American Indian, Alaska Native, Asian and Pacific islander, Arab and Middle Eastern, Hispanic/Latino all integrate and incorporate their culture in the worship liturgy except for the people of African descent. We are the only ethnic specific group of people in the history of the Lutheran church who try as hard as we can to worship as though we were White Europeans. This is so opposite from when Blacks were slaves in the northern colonies of America. Back then when slaves got their freedom and had the opportunity to leave the White churches they left in large numbers to make their way to the Baptist churches so that they could get their praise on. Rose Blue and Corinne J. Naden write,

The established churches to which most of the clergy and colonists belonged had their roots in the formal services of England. The rather confining atmosphere of Episcopalians, Presbyterians, and Catholics was not one in which the music of Africa could readily flourish. Therefore, it is not surprising that when freedom came, most former slaves turned to other churches, such as Methodists and Baptists, where they could express their emotions and fervor.¹³⁶

Some in attendance were surprised that the Lutheran church had such a large number of ethnic specific backgrounds worshipping on Sunday mornings.

By general consensus an increased understanding of the ethnic diversity in the Lutheran church was achieved.

Goal II stated that I was to recruit and train at least three new lay ministers for the leading and implementation of the new liturgies. This goal had 3 strategies:

1. March, 2008 conduct interviews with at least ten members of the congregation to discern the gift of leadership.

¹³⁶ Rose Blue and Corinne J. Naden, *The History of Gospel Music* (Philadelphia, Pennsylvania: Chelsea House Publishers, 2001), 40.

2. April, 2008 with the assistance of the Minister of Music I will conduct 4 two hour workshops on how to be a praise and worship leader.
3. May and June, 2008, with assistance from the Minister of Music, I will conduct an eight-part study of *The History of Gospel Music*¹³⁷ for the lay ministers. Each lesson will be two hours in length.

The strategies for Goal II were changed. Strategy 1 was changed in that instead of 10 interviews I conducted 13. The time in which I took to complete the interviews were increased from 4 weeks to 7 weeks. The reason being due to my back surgery I could only physically endure sitting through 2 interviews a week after leading the Sunday morning worship that already lasted at least two and a half hours.

Strategy number 2 was changed from 4 two hour workshops to 16 two hour training workshops twice a month on Saturday afternoons from June 14, 2008 through January 24, 2009.¹³⁸ Strategy number 3 was incorporated into strategy number 2 because the need for the practical training to be a praise and worship leader, due to time, took priority over learning the theory and the study of the history of Gospel music. Andy Langford writes,

Pastors typically have more training in worship, and typically are administratively responsible for worship as a whole. The pastor-in-charge has to be wholly committed to leading a team and congregation and exceptionally capable of doing so. All of this is required of pastors, but only with others can they bring about more effective worship.¹³⁹

¹³⁷ Rose Blue and Corinne J. Naden, *The History of Gospel Music* (Philadelphia, Pennsylvania: Chelsea House Publishers, 2001), 40.

¹³⁸ See Appendix M.

¹³⁹ Andy Langford, *Transitions in Worship: Moving from Traditional to Contemporary* (Nashville, Tennessee: Abingdon Press, 1999), 76.

The original strategy only called for a total of 20 hours of training. The new changes in the strategies invested 32 hours of training for the ministers thus far. For the months of February, 2009 and following, I plan to continue the ministers training at least once a month.

Even in light of the changes I had to make, I feel that the evaluation of Goal II is outstanding due to the fact that instead of achieving 3 lay ministers, we achieved gaining 6. All 6 were consecrated as ministers at the 10 am worship service on the First Sunday in Advent, November 30, 2008.¹⁴⁰ Each minister was presented with a certificate of consecration signed by the Pastor and a Site Team member, attesting to their demonstrated qualifications for leadership.¹⁴¹

Goal III was to successfully introduce new liturgies that will reflect the cultural and liturgical diversity of the congregation. The strategies for Goal III are:

1. During the month of March, 2008 I will establish a working group made up of members from the Worship Ministry, the Site Team, the Music Ministry, and at least two members of African descent to develop at least two new models of liturgy. This working group will meet twice a week for three hours.
2. In April, 2008 I will submit the two new models of liturgy to a Lutheran Seminary Professor of Worship for review to insure that these liturgies are culturally and liturgically sound.
3. During the Sundays of May, 2008, with the help of the Music Ministry, we will introduce the two new liturgies to the congregation. On the first Sunday of May we will introduce the Healing Liturgy; on the second Sunday of May we will introduce the Praise

¹⁴⁰ See Appendix N.

¹⁴¹ See Appendix O.

and Worship Liturgy; on the third Sunday of May we will introduce the Youth Liturgy (same as the Praise and Worship Liturgy, but led by the youth of the church).

The implementation of strategy number 1 began in April instead of March (keep in mind I am recovering from back surgery) but it expanded into May and June. Expecting the group to meet twice a week for three hours was more than the group could invest. I met with the Minister of Music twice a week to work on the details of the liturgies, and then we met with the group once a month to get their feedback in input. We agreed that it would better serve the project if we spread out the month over a three month period with the hope of having the liturgies ready by July. By then I would have a least one month's training with the ministers and with the support of the deacons it would still be possible to introduce the two new liturgies to the congregation in July.

Strategy number 2 of Goal III was to submit the two new models of liturgy to a Lutheran Seminary Professor of Worship for review to insure that these liturgies are culturally and liturgically sound. For whatever reason, I received no response from the Lutheran Seminary Professor of Worship. Even with the assistance of my Minister of Music who is a former student and close friend of the professor, I still had no response. This part of the strategy failed but was salvaged by another unit of the church. Although I failed at getting an endorsement from a seminary professor, I did gain the endorsement from Dr. Stephen Bouman, Executive Director of Evangelical Outreach and Congregational Mission Office of the Evangelical Lutheran Church in America, Churchwide Unit and Offices, Chicago, Illinois. In an e-mail Dr. Bouman writes,

Dear Pastor Taylor, I want to thank you for the opportunity to review the blended liturgy you have shared with me. It was also my great joy to attend that liturgy as your bishop. I will never forget the stately, yet joyful procession, in full "high church" regalia to the Gospel classic "Order My Steps." The mood and tone of the entire liturgy was one of

faithfulness to the "ordo" of the Western Catholic tradition (to which Lutherans are heir) and relevant cultural integrity to Black traditions of worship in America. The liturgy was stunning. God was rightly praised. I am asking the new director for worship in the ELCA, Pastor Robert Shafer, to review the liturgy so that it can be shared more widely. God bless you.

Pastor Stephen P. Bouman¹⁴²

Dr. Bouman's Churchwide Unit has already approved a partnership support grant of \$30,000 for the year 2009 beginning in February; \$30,000 for the year 2010; and \$30,000 for the year 2010.¹⁴³ Because the potential in reaching un-churched or church homeless English speaking Latinos and Caribbean's of African descent is a reachable vision in the Roosevelt community, the Churchwide Unit pledged to extend our partnership support grant beyond the three year period.

Both the new liturgies, the Healing Mass and the Praise and Worship Mass, were not complex liturgies to write. They were simple alterations that were made in the main text of the liturgy that already existed that allowed the cultural expression of African descent people to be included. What follows is the text of the Lutheran liturgy that is common in Lutheran churches on Sunday mornings. Since this chapter is for the purpose of the evaluation of my project, what is important and essential is to illustrate what is "new" about the liturgies. How did I maintain the integrity of the Lutheran liturgy yet be culturally honest and inclusive of those of African descent.¹⁴⁴ The simplicity was in the rubrics. The rubrics are printed in red and they have an interpretative and instructional function and are not so much directions for use as descriptive

¹⁴² See Appendix P.

¹⁴³ See Appendix G.

¹⁴⁴ Challenge Statement, 10.

comments on possible uses of the services.¹⁴⁵ (*Notes on the liturgy...page 13-19 of the Ministers' Desk Edition*). Which simply mean that we can do something different if we so choose.

The service begins with the “brief order for confession and forgiveness,” printed in bold capital letters, followed by the rubric “stand,” in red italics.¹⁴⁶ For the Praise and Worship Mass not much of change here. As for the Healing Mass, we substituted the “confession” with a confession from the resource for African American worship, *This Far by Faith*.¹⁴⁷ We used the order for confession and forgiveness order B. The reason for order B is because it contains the words, “Create in us clean hearts, O God, and renew a right spirit within us...”¹⁴⁸ which will be echoed a little later on with a corporate liturgical dance piece led by the Dance Ministry. Andy Langford writes,

Wonderful resources are already on bookshelves and provide excellent suggestions for reinvigorating, for example, essential liturgies like Holy Communion and Baptism and for exploring anew ancient rites such as services of healing. Start with what is already available on the bookshelf.¹⁴⁹

Now we come to some sections of the mass where some major changes in the liturgy take place.

The first is called the Kyrie, followed by the Hymn of Praise, and then the Prayer of the Day. The rubric for the Kyrie says that “The Kyrie may follow.”¹⁵⁰ After the Kyrie

¹⁴⁵ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship Ministers Edition*: (Minneapolis, Minnesota: Augsburg Publishing House, Board of Publication, Lutheran Church in America, Philadelphia, Pennsylvania:1978), 13-19.

¹⁴⁶ See Appendix Q.

¹⁴⁷ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 24.

¹⁴⁸ See Appendix R.

¹⁴⁹ Andy Langford, *Transitions in Worship: Moving from Traditional to Contemporary* (Nashville, Tennessee: Abingdon Press, 1999), 77.

¹⁵⁰ See Appendix S.

the rubric says, “The Hymn of Praise or another appropriate hymn may be sung.”¹⁵¹ So with the Praise and Worship Mass we replaced the Kyrie, and the Hymn of Praise with a series of Praise and Worship Songs (different songs selected for each service by the Minister of Music) led by the Praise and Worship Team and the Music Minister. While the Praise and Worship Team is leading the congregation in the praise songs, one of the new ministers is at the Lectern acting as Praise Leader for this portion of the service leading the congregation. She announces the songs and spontaneously prays and quotes scripture in between the songs, motivating the congregation helping to bring the collective thoughts of the members to a high Spirit filled level that equips them to continue the beautiful fight of the faith Monday through Saturday.¹⁵² Terry Law writes,

This is what Paul means in 2 Corinthians 10:5 by, “casting down imaginations” and “bringing every thought into captivity.” We must have a strategy designed to stop the power of the thoughts, to pull down the strongholds of the mind. Our strategy, our defensive firepower, is praise and worship.¹⁵³

This portion of the service may last for 15 or 20 minutes or more depending on how the Spirit is moving the congregation.

Next in the liturgy comes the Prayer of the Day. The rubric for the Prayer of the Day says, “The Prayer of the Day is said; the salutation may precede it.”¹⁵⁴ The Prayer of the Day is already written and printed in the Lutheran Book of Worship for each Sunday

¹⁵¹ See Appendix S.

¹⁵² Ibid.

¹⁵³ Terry Law, *The Power of Praise and Worship* (Tulsa, Oklahoma: Victory House Publishers, 1985), 50.

¹⁵⁴ See Appendix Q.

of the church year according to the Common Lectionary.¹⁵⁵ Instead of praying this pre-printed prayer, the minister of the day will pray spontaneously as the Holy Spirit leads and guides, summing up in this prayer the worship theme and concerns of the day.

And this in part is what makes the dynamics of Praise and Worship so exciting. We do not quit when the rubric says so, we quit when the Holy Spirit stops moving. And that for people of African descent is culturally honest.

This same body of text; the Kyrie, followed by the Hymn of Praise, and then the Prayer of the Day, is also replaced in the Healing Mass.¹⁵⁶ In the Healing Mass it is replaced by the “Litany of Healing.”¹⁵⁷ Similar to the prayer of the Kyrie, but a much stronger emphasis on healing is placed on every aspect of our lives.

Following the Prayer of the Day in the Healing Mass, the Dance Ministry comes forward to lead the congregation in a liturgical dance piece to the words of Psalm 51:10-12.¹⁵⁸ The Dance Ministry is not performing a dance they are leading the congregation in corporate dance of repentance and returning back to God. David L. Veal writes,

Unless we do it together, it is not liturgy. A solo or a speech may be deeply religious and inspiring, but it is not liturgy. When dancers perform before a congregation, that is not liturgical dance. When a whole congregation of Shakers or Ethiopians dance together in praise of God, that is liturgical dance.¹⁵⁹

This corporate liturgical dance is a powerful expression of our need of God’s healing touch in our lives. It is not a dance where we are moving all over the nave; it is a dance

¹⁵⁵ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, 1978), 13-41.

¹⁵⁶ See Appendix R.

¹⁵⁷ Ibid.

¹⁵⁸ Ibid.

¹⁵⁹ David L. Veal, *An Essential Unity: A Contemporary Look at Lutheran and Episcopal Liturgies* (Harrisburg, Pennsylvania: Morehouse Publishing, 1997), 3.

done in place, using mostly the hands and arms in motion.

At the Hymn of the Day the Lutheran Book of Worship give two options for this hymn to sing either before or after the sermon.¹⁶⁰ Up until the two new liturgies were written, the Hymn of the Day was sung after the sermon. But in Black religious tradition, it is common to have an upbeat moving gospel or spiritual song sung before the sermon is preached. This is done to prepare both the preacher and the congregation to receive the Word of God. Sometimes the choir or solo or duet or instrumental or dance number is done here to prepare for the sermon.

The next major change comes at the Prayers of Intercession (*THE PRAYERS*).

The rubric for the Prayers of Intercession says,

Prayers are included for the whole Church, the nations, those in need, the parish, special concerns. The congregation may be invited to offer petitions and thanksgivings. Prayers of confession may be included if the Brief Order of Confession and Forgiveness has not been used earlier. The minister gives thanks for the faithful departed, especially for those who recently have died.

After each portion of the prayers:

A Lord, in your mercy,

C hear our prayer.

The prayers conclude:

P Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord.

C Amen¹⁶¹

As with the Prayer of the Day, these prayers are already pre-written according to the theme of the day in the Common Lectionary in the Lutheran Book of Worship. In the Healing Mass I have the minister of the day to come forward to the Lectern to pray the

¹⁶⁰ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, 1978), 63.

¹⁶¹ *Ibid.*, 65.

prayers of the church spontaneously while the other ministers line across the altar rail. The congregation is then invited to come forward while the minister is praying, too one of the ministers at the altar rail for individual prayer. This again is another powerful moment that cannot be explained in words, it is dynamic that to be experienced.

Another interesting dynamic that we experience as a result of the two new liturgies happens during the sharing of the Peace. The rubric says, "*The Peace is shared at this time or after the Lord's Prayer, prior to the distribution.*"¹⁶² Usually at a typical Lutheran service at the sharing of the Peace, the members will attempt to shake hands with the person in front them, in back of them and the one on either side of them and the sharing is over. But in the Black religious tradition we take much more time than that. At Good Shepherd the Peace now last about 10 minutes or more. Some members have complained about the time we take to share the Peace. During the temple talks on Sunday morning I would teach about the significance of taking the time greet one another with the Peace. The sharing of the peace is a moving, powerful expression of our unity with Christ and with each other. As the peace of Christ brings fellowship and reconciliation...the life of the Spirit is renewed among us in Christian community. And if it takes a little more time to do that, then that is what we will do. We will not compromise this because we have been used to doing it the European way, real fast and then sit down. When this Peace is shared at Good Shepherd today, the members are all over the nave, it looks like chaos and disorder, when in fact, it is the powerful moving of the reconciling power of the Holy Spirit.

¹⁶² Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, 1978), 66.

Another opportunity in the rubrics that allows for change is at the Offertory. The rubrics states, “The appointed Offertory may be sung by the choir as the gifts are presented, or the congregation may sing one of the following offertories, or an appropriate hymn or psalm may be sung.”¹⁶³ For the Praise and Worship Mass and the Healing Mass we chose to sing another appropriate hymn or psalm. For the Praise and Worship Mass we sing, “Give thanks with a grateful heart...”¹⁶⁴ For the Healing Mass we sing, “Let us break bread together...”¹⁶⁵ When the offering is being received there is a procession that begins at the baptistery to bring forward to the altar the bread and wine for Holy Communion, the offering collection, and the Prayer Box containing the written prayer request from the members. All of this is escorted to the altar by the youth dance ministry in a beautiful choreographed dance to the song, “Let Us Break Bread Together.”

What is called the Eucharistic Prayers or the Thanksgiving¹⁶⁶ can now be replaced with the new Eucharistic Prayers in the new *This Far By Faith*, the resource for African American worship. Eucharistic Prayer A begins with the words “God of our weary years, God of our silent tears, you have brought us this far along the way,”¹⁶⁷ reflect the long struggle of Black people in this country who never gave up on the grace of God in times difficulty and how God never gave up on us. Once again, this is indicative of what it means to maintain the integrity of the Lutheran liturgy yet be culturally honest and inclusive of those of

¹⁶³ Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod, *Lutheran Book of Worship* (Minneapolis, Minnesota: Augsburg Publishing House; Philadelphia, Pennsylvania: Board of Publication, Lutheran Church in America, 1978), 66.

¹⁶⁴ See Appendix S.

¹⁶⁵ See Appendix R.

¹⁶⁶ See Appendix Q.

¹⁶⁷ Evangelical Lutheran Church in America, *This Far By Faith: An African American Resource for Worship* (Minneapolis, Minnesota: Augsburg Fortress, 1999), 84.

African descent as the full text of the Praise and Worship liturgy illustrates.¹⁶⁸

After the two new liturgies were completed and introduced to the congregation in July, we had a Celebration Sunday by having a cook out on the lawn. The simple survey was my asking the congregation what they thought of the new liturgies. By general consensus the members present expressed that the new liturgies are culturally honest and inclusive of those of African descent.

Goal IV was to incorporate any necessary modifications and improvements in the new liturgies during the month of September, 2008.

There were 2 strategies for Goal IV:

1. By the end of the month of September, 2008, I will meet with the focus group made up of two members from the Worship Ministry, the Site Team, the Music Ministry and at least two members of African descent to get feedback on the new liturgies for possible modification.
2. At the end of this meeting I will be able to introduce any and all modifications made to the new liturgies.

The implementation of Goal IV and its strategies took place August, 15-16, 2008 at a 2 day, all day joint choir; praise and worship retreat. The criteria of strategy 1 and 2 were both met. The group evaluated the liturgies and made the following recommendations:

- Choose music that better fits the Healing Mass such as “I almost Let Go”
- Choose more upbeat songs for praise and worship services such as “The Lord Is My Shepherd” and

¹⁶⁸ See Appendix S.

- Choose anthems for the traditional Lutheran Book of Worship service such as “Magnify the Lord.”

They also had a spirited discussion about the Negro Spiritual and how they can be more fully unitized in both the Healing and the Praise and Worship Mass.

Finally, they discussed the role of the choir in the worship service. Suggestions were made for the choir to take a more leadership role in leading the congregation in the singing of the new hymns and praise songs and not just to depend on the praise and worship team.¹⁶⁹

The implementation of Goal V and its strategies took place at the Urban Leaders Institute Conference July 31, 2008, at the Interchurch Center, 475 Riverside Drive, New York, NY. In attendance were 10 pastors and 60 laypersons. Goal V was to share the new models of liturgy with a broader Lutheran constituency.

Goal V had 2 strategies:

1. Give a presentation of the new liturgies to the Urban Leaders Institute (ULI).
2. At the end of the presentation, I will lead a discussion to get feedback from the ULI on the two new liturgies. The evaluation of Goal V is that I will be able to conclude from the discussion of my presentation to the ULI that the new liturgies are viewed as helpful models by a significant number of those pastors present.

I opened the presentation with prayer followed by introductions. I presented the new liturgy and pressed the point that people of African descent, like all other cultures in the Lutheran, need to include their culture in the context of worship. To do so is historically Lutheran and right to do so. I also pressed the point that to be culturally

¹⁶⁹ See Appendix T.

honest is not changing the Lutheran church, but stopping the Lutheran church from changing us as a people of African descent to worship as if we do not have culture.

Following the presentation we had a lively discussion on the different worship styles from those present. It was by general consensus of those present that the new liturgies are helpful models for their congregation's liturgical reform. The Rev. Mack H. Smith Jr., President of the ULI wrote a letter of support, endorsement, and to verify my evaluation of Goal V.¹⁷⁰

¹⁷⁰ See Appendix U.

CHAPTER 8

MINISTERIAL COMPETENCIES

My Site Team honed in on three competencies and made recommendations for further development in the implementation of my Demonstration Project. Our meeting took place on Saturday, January 6, 2007. The members of my Site Team are Dr. Ellen Rollo, Dr. Fayth Vaughn-Shavuo, Ruth Winfree, Christina Evans, Virginia Watson, Kennetha Pettus, and Rev. William Clark, Jr.

The first competency that we evaluated was that of leadership. It was the group's consensus that it appeared that when I make up my mind about something, no one could change it. It was suggested that it might be related to some people's perception of me, and to their being afraid to argue/discuss things with me. I explained to them that it has been brought to my attention that some people misinterpret my passion, to get a point across to them, as anger. As I reflect on this, looking from other people's point of view, I can understand the misinterpretation of my body language and tone/volume of my voice. The Site Team was concerned as to whether or not I am willing to learn from others.

In addition, the Site Team evaluated my ability to follow through on plans. It involved things like the Family Life Center, the roof, the kitchen, and other projects, where many plans were made but nothing seemed to be happening with them. This concern was solved by my explaining to the group that the follow through on these capital improvement plans had nothing to do with my lack of follow-through, but with

the red tape in dealing with the State of New York and vouchering for the money to complete these projects. We agreed that more communication to the congregation on my part would be helpful so that assumptions will not be made as to whether or not I am on top of things.

The Site Team also evaluated my ability to give constructive criticism effectively. The group did not have examples of this to share with me. I asked them to meet again to supply some detail data to their observation in order to give me a clear picture of what they see as a growing edge. The qualifying word they assigned to this competency is *develop*.

The next competency that was evaluated was that of administrator. This was concerning my ability to establish concrete and realistic goals. It was felt that discussions concerning the Family Life Center, the roof, the kitchen, etc. were communicated, but that the specific plans on how these things were going to happen were not consistently explained to the congregation and updates not consistently made. It was suggested that the congregation be periodically “reminded” and updated. Perhaps reminders of “where we are now” on specific plans and “where we are going” with a very tentative schedule can be placed in the Shepherd’s Staff (monthly newsletter).

Also under this competency the Site Team explored my understanding of group process and dynamics and my ability to work with them. It was felt by the group that I am not completely “in touch” with the congregation and how they actually feel about various issues. It was suggested that this may be related to some people being afraid to approach me about negative items because of my reaction, or because they do not think

their opinion would make a difference. It was suggested that I come across to some people as someone who makes his mind up and sticks to it.

Lastly, under this competency the Site Team discussed whether or not I had the ability to maintain effective lines of communication. The group feels that communication between the congregation and me regarding various projects in the church needs attention. It was felt that I need to increase the awareness of communication problems, and increase communication all around, even if it seems repetitive and “overblown” at times. The qualifying word they assigned to this competency is *develop*.

The third major area of competency that the Site Team evaluated was that of professional. This evaluation concerned whether or not I manage time well. It was felt by the group that I have so much on my plate that some things get passed over or missed due to time constraints.

In addition they felt that I need to limit my workload to what is doable, and to be able to say “no” when that is warranted. It was felt that we all sometimes bite off more than we can chew, and that is not necessarily a bad thing. Again, it was simply suggested that I get an assistant to help with the increased ministry load. They indicated that my level of competency in this area is strong, but my level of performance is average due to the increase in congregational growth. There is just too much ministry for this one pastor to maintain effectively.

The group also felt that my ability to deal constructively with conflict needed attention. It was originally felt that somehow the major conflicts in the congregation could be toned down, if not eliminated. It seemed as though the same conflicts were

continuing and not effectively diminished in any way. The group indicated that I helped to enlighten them on the problem of similar conflicts in all churches. It was suggested that alternate means of conflict management be engaged (such as bringing in a consultant from outside the church, an option I have already started). Last year I brought in an expert in conflict management and leadership development. The workshop was well received and will continue next year for follow up and review. The qualifying word they assigned to this competency is *develop*.

The overall experience of this process was productive and helpful in terms of my understanding how others see me in ministry. I was pleased with myself in that I remained open to the concerns that the Site Team had of me. Their overall view of my ministry was confirming and supportive. I look forward to receiving additional feedback for my continued growth and development during this Demonstration Project.

The two areas of competency that I concentrated and focused on during the implementation of the Demonstration Project are: administrator (my ability to maintain effective lines of communication); and professional (my ability to manage time well).

A. Administrator

Goal: to improve as an administrator by maintaining effective lines of communication with the congregation.

Strategies:

1. From March through September 2008, I will meet once a month with a Site Team member, Dr. Fayth Vaughn-Shavuo to receive feedback on my communication with the congregation, especially regarding the demonstration project and the liturgical changes.

Strategy number 1 was adjusted due to time and scheduling constraints on both our parts. We scheduled one-on-one meetings for our discussions and well as telephone meeting when meeting in person was not possible. Our time line was adjusted from March through September too July through January, 2009.

During our monthly talks I informed Dr. Fayth Vaughn-Shavuo of the details of my communication with the congregation regarding my Demonstration Project and what that will mean in terms of the new liturgies and the new ministers. What was helpful was that she was in attendance at these Sunday morning worship services so I was able to receive immediate feedback from her on my communication style.

In addition to the temple talks to the congregation, I also communicated through meetings with members in their ministry groups as well as with individuals. Dr. Fayth Vaughn-Shavuo was in attendance at some of these small and large groups meeting to witness first hand whether or not I am maintaining effective lines of communication with the congregation. She did make it clear to me, for example, that she read all three of the articles that I wrote and printed in the Shepherd's Staff our church newsletter. The three articles were written to raise awareness among the congregation concerning the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy.

Another level of communication that I shared with Dr. Fayth Vaughn-Shavuo was the one-on-ones where I gave individualized attention to members who needed further explanation and description of my Demonstration Project and in particular a clearer rationalization of the use of ministers.

2. Read *Getting the Word Out: The Alban Guide to Church Communications* by Frederick H. Gonnerman.

I purchased a second copy of Frederick H. Gonnerman's book in order for Dr. Fayth Vaughn-Shavuo to have her own copy to read and discuss with me since we were both under time constraints.

The first insight I shared had to do with the competition that our and every newsletter like it is up against with the material in the mailbox the day it arrives.¹⁷¹ Even though the monthly newsletter is confronted with a multitude of possible set-backs and problems it is not to be discounted because there are those in the congregation who are moved by the competitive quality and will read it. Gonnerman writes,

They take the time to read those publications and keep themselves informed about the congregation's mission, and they are much more likely to carve out the time in which they will use their energy and talents in service to the God of their faith and life.¹⁷²

I learned not to take for granted this monthly newsletter, busy members do and will take the time to read it.

The second insight I shared with Dr. Fayth Vaughn-Shavuo had to do with Gonnerman's four style writing concept:

- To inform
- To educate
- To motivate
- To edify¹⁷³

¹⁷¹ Frederick H. Gonnerman, *Getting the Word Out: The Alban Guide to Church Communications* (The Alban Institute, 2003), 2.

¹⁷² Ibid., 6.

¹⁷³ Ibid., 8.

The first of these to inform is a problem we have with our publication. I made Dr. Fayth Vaughn-Shavuo aware that we have a tendency to wait until the time of publication to start talking about upcoming events that are about to take place. We talked about the need to plan well ahead as Gonnerman writes,

The problem here, of course, is that the planning has to be done far in advance for an organization to provide that kind of information to the readers of the newsletter where that information is publicized. How far in advance? Ideally, a year, but in the short term, at least six weeks.¹⁷⁴

We went down the line and discussed all four and the importance of each one at Good Shepherd.

On our next discussion we covered my third insight which had to do with Gonnerman's Five Ws.¹⁷⁵ This insight had to do with writing style, the proper use of written communication. He talks about how the congregation should have a certain style that is consistence with all writers. No matter who is writing each one should apply the Five W's. Gonnerman analyzed it by writing,

Analyze it this way around the five Ws. Who? Immanuel Lutheran Women of the Church. What? Regular monthly meeting. When? 2 P.M., March 28, 2003. Where? Immanuel Lutheran Church Fellowship Hall. Why or How? Not know, unless you want to say the group has always met on the third Thursday of the month.¹⁷⁶

We talked at length at our next discussion on my fourth insight, having a plan and pattern in case of a crisis. I shared with Dr. Fayth Vaughn-Shavuo that so far the only plan that we have in place is that if someone falls or passes out during worship, call 911. So we talked about the need to have a discussion at the next church council meeting to

¹⁷⁴ Frederick H. Gonnerman, *Getting the Word Out: The Alban Guide to Church Communications* (The Alban Institute, 2003), 9.

¹⁷⁵ Ibid., 34.

¹⁷⁶ Ibid.

begin putting in place a plan for a crisis. I agreed with her that using the outline from Gonnerman's book starting on page 144 would be helpful and a good beginning.¹⁷⁷

The fifth insight I shared with Dr. Fayth Vaughn-Shavuo had to do with the electronic ministry and starting one at Good Shepherd. We have been talking about doing this for some time, but from reading this chapter, I now realized that the need is greater than I had anticipated. Now only were we both inspired by the chapter, but the chapter also gives some helpful suggestion for getting started. The data, for example, will be helpful in convincing the church council for the need to spend the necessary funds to get our web site up and going as soon as possible.

Dr. Fayth Vaughn-Shavuo and I agreed that this book is a very good read and we will be passing it on to others staff.

Evaluation: After six sessions of one-on-one discussions, Dr. Fayth Vaughn-Shavuo will be able to report to the Site Team the progress of my ability to maintain effective lines of communication with the congregation with regard to my demonstration project. Also at the end of our six sessions of one-on-one discussions, I will be able to share with Dr. Fayth Vaughn-Shavuo at least five insights I have gained from my reading.

Dr. Fayth Vaughn-Shavuo was able to share with the Site Team my progress and ability to maintain effective lines of communication with the congregation with regard to my demonstration project. And at the end of our one-on-one discussion, I was able to share with Dr. Fayth Vaughn-Shavuo five insights that I gained from my reading.¹⁷⁸

¹⁷⁷ Frederick H. Gonnerman, *Getting the Word Out: The Alban Guide to Church Communications* (The Alban Institute, 2003), 144-150.

¹⁷⁸ See Appendix V.

B. Professional

Goal: to improve my ability to manage my time by effectively implementing the strategies in my demonstration project.

Strategies:

1. Read *The Complete Idiot's Guide to Managing Your Time* by Jeff Davidson.

I just did not have the time to read another book but I managed to do so anyway because that is what this strategy called for. I realized that no matter how many books I may read on the subject I will always have a problem with time. What I am getting better at as a result of reading this book is getting better at managing my time problem. Like most of the pastors I know, I do not have office hours. I found them to be too limiting in the course of the day. Whether or not I have office hours, the day does not end with them like other office workers, so why have them when they only limit you. I found myself to be much more productive during the day and week by eliminating office hours and using the office only as needed. The key for me is to make sure that during the day and or evening that I make good use of the time to keep a healthy balance between work and family. So the first part of this book, part 1 was entertaining and amusing to read by not very helpful for me personally.

Part 2 was helpful to me in regards to getting some help to gets things done. My Site Team did point out to me that I sometimes bite off more than I can chew. Others in the congregation on many occasions have made the suggestion that we call an associate pastor to assist me with the ministry of the church. Today, we have called an associate pastor; he will be installed on February 22, 2009. But up until the point of calling him I

have been using the deacons and the ministers to assist me in my ministry load. I have long since passed the notion that I can do it all by myself. Jeff Davidson writes,

Some do-it-all people have the ill-advised notion that the only way to exhibit competence is by constantly proving it to everyone else. Worse, if they never quite prove it to themselves, they live in dread of being found imperfect.¹⁷⁹

I love asking for help especially when it comes to ministry. I believe the more involved in ministry the better the people will be served. My problem with time is not my trying to do everything, but trying to get others to help. This has been my reason for not taking my day off which is Monday. Things needed to be done and there was no one else to do them but me, so I worked on my day off. I am happy to report that during the past year, from reading this book, I have done much better at taking my day off. I learned that it is important to take that valuable time and spend it with my wife and not to let the ministry interfere with it. Jeff Davidson writes,

It seems that for a relationship to work in these harried times, it has to be the most important element in each partner's life. If the relationship comes in second to work, chances are good that the vibrancy of the relationship will dwindle.¹⁸⁰

Now that I have an associate pastor, a staff of deacons and ministers I take full advantage of them to use my time more creatively which brings me to strategy 2.

2. I will delegate certain responsibilities, including at least two of my weekly visitations to the sick and shut-ins, to the deacons.

During the past year I have delegated certain responsibilities to my associate pastor, deacons, and ministers. My associate pastor now preaches at least once a month

¹⁷⁹ Jeff Davidson, *The Complete Idiot's Guide to Managing Your Time* (Indianapolis, Indiana: Alpha Books, 2002), 88.

¹⁸⁰ Ibid., 258.

which frees up a full week of sermon research and writing for me. In addition, the associate pastor assist with the planning of the Sunday morning worship, Tuesday evening bible study, and hospital visits just to name some. I went beyond what strategy 2 called for, that I delegate certain responsibilities, including at least two of my weekly visitations to the sick and shut-ins, to the deacons. I have expanded that to include the associate pastor and the staff of 6 new ministers. So what am I doing with all of my free time? Implementing this project and writing this paper.

Evaluation: Through regular record keeping I will be able to document for the Site Team my improvement in time management by executing each strategy in my demonstration project on time and by managing better my overall pastoral responsibilities. The deacons will be able to document to the Site Team that I have delegated some of the visitations to them.

The Arch Deacon, Deacon Frank on behalf of the deacons has submitted a letter indicating that I have fulfilled strategy 2¹⁸¹ and Dr. Fayth Vaughn-Shavuo and submitted a letter indicating that I have fulfilled strategies regarding the ministerial competencies.¹⁸²

¹⁸¹ See Appendix W.

¹⁸² See Appendix V.

CHAPTER 9

CONCLUDING TRANSFORMATIONS

If hermeneutics is the theory and practice of interpretation, the study of the methodological principles of interpretation,¹⁸³ then the hermeneutics of humor is the practice of methodological interpretation through comic relief. However, my particular use of humor is not for the sole purpose of making people laugh, but using laughter to point beyond the surface in order to get at a truth underneath. It has been my experience that people who are closed minded about a particular issue tends to open up their minds through the application of humor so that authentic dialogue can be experienced.

When I analyze the history of my location in relation to racism, sexism, and classism I have found that humor is like a feather floating to the ground. When impact takes place, it is like ten points on the Richter scale.

For example, one day a member of the Altar Guild was upset with me for improperly hanging up my robe after worship service. She stood there giving me the third degree. As she continued, I reached into my pocket and pulled out a rock with the inscription, "Let he who is without sin cast the first stone."¹⁸⁴ I handed it to her as she was speaking. She looked down and read it, smile, gave me a hug, and then walked away.

¹⁸³ Merriam Webster's Collegiate Dictionary, *Tenth edition*, 543.

¹⁸⁴ Holy Bible, *New Revised Standard Version* (American Bible Society, New York, 1989)

Vine Deloria, Jr. goes to great lengths in explaining how the use of humor has been therapeutic in the Indian culture. He says that the best ways to understand a people is to know what makes them laugh.¹⁸⁵ Humor has helped me to move the church from playing church to begin to struggle to be the church. I have experienced that humor arrested the members long enough for me to creatively deal with not only the racism, but also the sexism and classism that has been a part of the ethos of my location. A few moments of humor has accomplished what would have taken hours in teaching and retraining. Deloria supports this by saying irony and satire provide much keener insights into a group's collective psyche and values than do years of research.¹⁸⁶

I also agree with Deloria that using humor in the sense of teasing in social situations over against embarrassing people publicly is very helpful in getting people to let down their guard long enough for them to see your point of view.¹⁸⁷ This has proven to be very effective in the setting of a congregation when tensions are high. Getting my members to laugh puts everyone, including myself, at ease. It gives us time to take a deep breath, breathing out the negative and being open to inhale the creative and positive. Deloria goes on to say that, humor has come to occupy such a prominent place in national Indian affairs that any kind of movement is impossible without it.¹⁸⁸ One only has to be in my location a few moments to understand that this is true of Good Shepherd as well. My members now expect it of me. In fact, when I come down from the altar to engage my congregation during the *welcome*, it is like standup comedy time. We have a

¹⁸⁵ Deloria Vine Jr., "Indian Humor." *In Oppression Privilege, and Resistance; Theoretical Perspectives On Racism, Sexism and Heterosexism*. Edited by, Lisa Heldke and Peg O'Connor (McGraw-Hill Companies, 2004), 611.

¹⁸⁶ Ibid. 611.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

great time together because I taught them that God created humor and therefore has a sense of humor.

Heavy issues become light through humor so that we as a congregation and as the body of Christ can carry them with spiritual coordination. Deloria writes that the more desperate the problem, the more humor is directed to describe it.¹⁸⁹ Humor helps us to see the stumbling blocks of destruction as stepping stones of creativity. Deloria writes that satirical remarks often circumscribe problems so that possible solutions are drawn from the circumstances that would not make sense if presented in other than a humorous form.¹⁹⁰

Regardless of the severity of a problem or if the tension is extremely high, humor in my location is an extraordinary gift of grace from God that keeps the body as one in spite of the circumstances that seek to divide us. Deloria says that when a people can laugh at themselves and laugh at others and hold all aspects of life together without letting anybody drive them to extremes, then it seems to me that people can survive.¹⁹¹

As I reflect back on the beginning years of ministry at Good Shepherd, I can identify with each type of racism that Gloria Yamato pointed out.¹⁹² And like her, I do not prefer any one of them. Yet I experienced all of them in my location because they were stumbling blocks preventing us from trying new things in the liturgy.

1. Aware/blatant racism.

When I accepted the call to Good Shepherd, within a two week the aware/blatant racism reared its ugly head. I made a hospital call to one of the White members. When I

¹⁸⁹ Deloria Vine Jr., "Indian Humor." *In Oppression Privilege, and Resistance; Theoretical Perspectives On Racism, Sexism and Heterosexism*. Edited by, Lisa Heldke and Peg O'Connor (McGraw-Hill Companies, 2004), 612.

¹⁹⁰ Ibid., 612.

¹⁹¹ Ibid., 624.

¹⁹² Ibid., 65.

got to the room many of her neighbors were visiting. She “eyed” her husband to come to the door to keep me out. He said that there were already too many people in the room, and if I could come back later. I told him no, I needed to see her now. You know what he told me. He said that they have not had the time to tell their friends and neighbors that they now have a Black pastor and if I could please come back later. Therefore, I asked him if they were ashamed that I was Black. He said that he was not but that she might be. I left. This was just one of many examples of aware/blatant racism.

2. Aware/covert racism.

This was experienced while attempting to make the initial home visits to get to know the members. I got excuse after excuse why it was not possible for me to stop by. Yet, in contrast, there were no Black members who refused my visit. One by one, White families started transferring their membership to other Lutheran churches in the community. They gave all kinds of excuses. They have more friends at the other church, or that the other church is closer to their home. The five or more churches that they transferred to were all within 3 to 4 miles from Good Shepherd.

3. Unaware/unintentional racism.

This was at times difficult to identify. It eventually showed up for me when Whites would try to “teach me” my job the way the former White pastor did things. I realized that this could happen in any church setting when a new pastor is called, but these remarks came only from the White members. They made me feel as if I could not do the ministry because I was Black, therefore, they were going to show me the White way the way it ought to be done.

4. Unaware/self-righteous racism.

These were the White members in the church who tried to convince me that the Whites that left to go to other Lutheran churches were not racist. They said that it had nothing to do with my being Black; it was just that the former pastor was not here anymore. I simply told them that the former pastor was not at the churches they fled to either. I reminded all of the Whites what our Churchwide Constitution had to say about this:

Responsibility for Anti-Racism and Diversity Training
Responsibility for anti-racism and diversity training shall be exercised by the Office of the Presiding Bishop in working toward the goal of full partnership and participation of African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people in the life of this church and society. To fulfill this responsibility, the Office of the Presiding Bishop, in collaboration with the Human Resources section and the Multicultural Ministries unit, shall assist the Churchwide organization and other expressions of this church to dismantle racism and to minister in a diverse and pluralistic context.¹⁹³

They did not want to hear this. They firmly believe that the Whites that left and those remaining were not racist at all. Moreover, they believed that there was nothing that we had to do in trying to dismantle racism because to them it did not exist. It was all just an unpleasant fact, people move around.

The author that I identified most with in terms of sexism is Heidi Hartmann in her writing *Towards a Definition of Patriarchy*. She defines patriarchy as a set of social relations between men, which have a material base, and which, though hierarchical,

¹⁹³ Constitutions, Bylaws, and Continuing resolutions Of the Evangelical Lutheran Church In America® as adopted by the Constituting Convention of the Evangelical Lutheran Church in America (April 30, 1987) and as amended by the First (1989), Second (1991), Third (1993), Fourth (1995), Fifth (1997), Sixth (1999), Seventh (2001), Eighth (2003), and Ninth (2005) Churchwide Assemblies of the Evangelical Lutheran Church in America 15.11.E05, 109.

establish or create interdependence and solidarity among men that enable them to dominate women.¹⁹⁴ Dominating women and girls has been the history of Good Shepherd from its beginning. As mention before, women were not allowed to serve in leadership roles. They could not be Deacons, the highest liturgical position under the Office of the Pastor. The Office of a Deacon was strictly reserved for men only. This was not a rubric of the Evangelical Lutheran Church in America, but it was a rubric in my location. It was clearly a hierarchical system in which the men, under the leadership of the former pastor, controlled and kept the women in submissive positions. The only leadership roles, if you want to call it that was confined to the kitchen. If you were a woman and wanted to be in leadership, the kitchen was your kingdom. Like in the household, the women rendered services to the men of the church and were further perpetuating this hierarchical system through the young girls. Young girls, like the adult women, could not hold the highest liturgical office set a part for the youth; the Office of Acolyte. Acolytes are valued highly due the liturgical services that they render. As Heidi Hartmann points out, these patriarchal behaviors are taught, enforced and reinforced.¹⁹⁵

When I became the Pastor of Good Shepherd, I changed all of this without any amount of remorse. Through the power of the Holy Spirit, I elevated women and girls to a higher level of dignity. I taught the congregation that the foot of the cross was on level ground, no longer are we set up for service, only set a part. The senior partner between male and female in the service of the Kingdom is the Holy Spirit and not man.

¹⁹⁴ Heidi Hartmann, "Towards a Definition of Patriarchy." *In Oppression Privilege, and Resistance; Theoretical Perspectives On Racism, Sexism and Heterosexism*. Edited by, Lisa Heldke and Peg O'Connor (McGraw-Hill Companies, 2004), 143.

¹⁹⁵ Ibid., 144.

I find it interesting in my location the assertion that Heidi Hartmann makes that this type of transition can remain patriarchal.¹⁹⁶ Yes, it remains patriarchal, but not because the men rebel and try to hold on to power, but the patriarchal lies in relationship of the women who are competing for power among themselves. The men have pretty much have taken a back seat, not showing any signs of being intimidated by the women who are now in leadership positions historically held by men.

Meaning and order, as far as sexism goes, has been brought about not through an overthrow of the men but through the liberation of education, that women can do anything the men can do. The men just did not know what hit them.

My primary mission and ministry at Good Shepherd is to bring about in the minds and hearts of the people a strong sense of oneness in the Body of Christ. Too many churches are fragmented by divisions causing the body to be out of joint, crippled by destructive competition instead of creative cooperation. Destructive competition fosters a lack of hope for those members in the body who are perceived as less gifted. I have found that there are two things that cause problems in the Body of Christ; an inferiority complex and a superiority complex. Walter Brueggemann states that hope is easy and flimsy for those who already have richness, fullness, and laughter now; but hope is hard for those who are denied the riches, prevented from fullness, and have no reason to laugh.¹⁹⁷

¹⁹⁶ Heidi Hartmann, "Towards a Definition of Patriarchy." *In Oppression Privilege, and Resistance; Theoretical Perspectives On Racism, Sexism and Heterosexism*. Edited by, Lisa Heldke and Peg O'Connor (McGraw-Hill Companies, 2004), 145.

¹⁹⁷ Walter Brueggemann, *The Prophetic Imagination* (Fortress Press, Minneapolis, Minnesota 2001), 110.

The Body of Christ is the strongest and most effective metaphor that I use in my location to bring about meaning and order and solidarity. When I struggle to identify solidarity in my location, I think in terms of the congregation as a choir singing in harmony, each distinct voice contributing to the song. They are singing different parts but each part makes the song. When I think in terms of solidity, that same choir is no longer singing in harmony but in unison. No distinct voices this time just one united voice working together to make the song. I hold this metaphor alongside the Body of Christ. The body is many members that make up the one body, the Body of Christ.

Within this Body of Christ (location) each person is a member. Each person has been filled by the Holy Spirit in Baptism and given at least one gift of the Holy Spirit. That gift is given not for the person's own use but to be used within the Body in order to edify the Body. That is to enlighten, inform, educate, instruct, improve and teach. What happens many times, as it has happened in my location, is that a member can be caught up with self; and when that happens it causes internal problems that attacks the solidarity of the Body.

An example of this can be found in Acts 5:1-12,¹⁹⁸ where we find the story of Ananias and Sapphira. I think the Lord has some very profound things to say to his church today.

Up to this point, we see a very small band of believers indwelt by the Holy Spirit, living in the fullness of the Holy Spirit who are totally committed to spreading the Gospel of Jesus Christ. Because of their commitment to Christ this small band of believers had encountered severe persecution, and opposition. They had been beaten; jailed; roughed around and driven to their knees. It was apparent that this small band of

¹⁹⁸ Holy Bible, *New Revised Standard Version* (American Bible Society, New York, 1989).

ordinary people who had been given power; had become a very formidable force. The authorities recognized that fact and did everything in their power to exterminate the Christians from the face of the earth. Now fortunately, the authorities had been able to do little more than threaten those Christians. When you get to chapter 5, it appears that Satan has attempted to overthrow this infant church and has failed. However, Satan is not easily defeated. If he cannot get you from one way, he will come another. And what we see in this passage of Scripture is Satan who is diametrically opposed to all that is and all that God stands for. And if Satan cannot paralyze the ministry of the church through external legislation and through the local authorities; if he can't stop the progress of the church by fighting the church from the outside in, he will change his method. In addition, he will come in and begin to seek the destruction of the church from the inside out. Now we can handle the problem, we can handle the tactics and we can handle the techniques of Satan; as long as we are one Body and he is fighting us from the outside in. But we have pure trouble on our hands when he gets inside and start fighting us from the inside out. I see in this story, Ananias and Sapphira, I see portrayed here an attack by Satan to destroy the church from the inside, to destroy the church from the inside out.

Satan will get one ministry of the church at odds with another ministry of the church and when that happens you have chaos, disunity and confusion. I have seen this happen time and time again at Good Shepherd such as the case with the attitude of some of the deacons had towards the ministers. It paralyzes the ministry because everybody thinks that they are right and the others are wrong.

There have been many times when I had to call these ministries together for reconciliation. To point out to them that what they are doing is crippling the Body. The

Body cannot move forward because the foot is at odds the mouth and the mouth is at odds with hands. I have learned and taught at my location that there are situations in life that you cannot handle by yourself. You need the help and assistance of others. This window (story) will help you to understand my point:

An organist was performing a concert on an antique organ. The bellows were hand-pumped by a boy who was behind a screen, unseen by the audience. The first part of the performance was well received. The audience was thrilled by the organist's ability at the keyboard of that old instrument. After accepting the applause and taking his bows, the musician walked off-stage triumphantly. As he was passing the boy behind the screen he heard him say, "We played well, didn't we?" To which the organist replied "What do you mean, WE?" After intermission, the organist again seated himself at the console and began to play. But nothing came out...not a sound! Then the organist heard a voice from behind the screen say, "Now do you know what WE means?"

We have to learn that there comes a time when you need the help of others.

Sometimes in life, your "I" has to become a "WE."

At Good Shepherd, solidarity is also vital for struggle and hope in terms of working with other congregations in order to be strengthened and to grow. Because of the racism that exist in the Lutheran church, Good Shepherd joined with the other 12 Black Lutheran churches within our Synod to establish an institute to help strengthen and grow our congregations. Like other Black churches, Good Shepherd was beginning to die because of the White flight. I could not find any help or compassion from the White Lutheran churches in my area. To bring about hope and the will to survive, we formed in solidarity the Urban Leader's Institute (ULI). We are now in our sixth year working together. We are well funded thereby having the resources to solicit the best experts from around the country to come and do workshops in all aspects of ministry. Since I have

been involved ULI from the beginning, Good Shepherd has grown in all areas of ministry. My location now has a strong sense of hope that we are going to make it; we will survive in spite of the White flight. We are not yet everything God would have us to be, but because of our working together with one another and with other Black churches, we are well on our way in the beautiful fight of the faith.

Good Shepherd has experienced and survived the racism, sexism, and classism that many times cripple and paralyze congregations. Not all that we have been through has been in vain. We have learned from our experiences, the good and the bad ones. Our love for one another in Christ is what made the bad times good and the good times even better. Now we are ready for the next level; to integrate what we have learned into a vital ministry for our location.

Good Shepherd experienced a paradigm shift due to our participation in ULI. In 2004, we changed the name of “committees” to “ministries.” This was implemented because members were not responding to well to the committee meetings. They began to look at committee meetings as something as routine, dull, and boring. By changing the name to ministries, started a revival of renewed commitment. So today, all of our programs are born out of the ministries. All ministries are responsible to the Church Council and serve the interests of the congregation as a whole.

Rooted in God’s Word, we share faith, hope, and love in our homes, Church, community, and around the world.¹⁹⁹

Good Shepherd Lutheran Church is dedicated now to improving the quality of life for members of our community as part of our Christian ministry. In carrying the church’s mission, I have shared a vision with the church to build a community center that was

¹⁹⁹ Adopted by the congregation on Sunday, July 11, 1999 at the Annual Congregation Meeting.

identified as the result of a survey of community services provided by both local businesses and nonprofit agencies. The proposed Charles D. Trexler Family Life Center is unique in that it will not only address the documented community needs by providing Senior Day Care, and low cost banquet/meeting hall facilities, but it will, in the biblical sense, teach the community “to fish” by providing job training and employment opportunities, counseling, mentoring/tutorial programs, child care, dance studio, fitness center, and senior housing. Also recognizing that a long-term solution to addressing our community’s needs lies in the planting of seeds that will foster perpetual growth and replenishing.

The Charles D. Trexler Family Life Center will be the hub of a teaching congregation in which I will provide supervision and direction for third year theological students assigned by the Seminary to our congregation for ministry. Parish and intern housing will be available in the Charles D. Trexler Family Life Center, and partnering organizations and agencies will help to provide the network of support services offered to the community.

Women and children in poverty and senior citizens will derive the most direct benefit from this initiative, as their lives will be enriched through intergenerational activities, mentoring relationships, tutorial programs, housing, job training and employment opportunities in the computer and catering industries. The church community will benefit as a teaching congregation seeing its mission and vision in action through the partnership with Lutheran Social Services.

The Roosevelt community, as a whole, will benefit from the provision of a center whose facilities offer a low cost banquet/meeting hall, as well as exercise rooms and

childcare facilities. As such, the Charles D. Trexler Family Life Center will provide an infrastructure of human resources dedicated to the mission of overcoming the systemic causes of hunger and poverty in our community. We have already approved to receive a grant of \$100,000.00 from the State of New York to help make this vision a reality. And a grant from the Evangelical Outreach and Congregational Mission Office of the Evangelical Lutheran Church in America in the amount of \$90,000.00 for the first three years beginning in February, 2009.

For us at Good Shepherd, this is more than just a building program. It is our way of total integration moving beyond ourselves. We are ready now to be the church in our location. Not just providing a country club for members only, but to see ourselves in communion with the community. The building is the long range goal. Our short range goal was the challenge of this Demonstration Project to assist members of African descent to have a deeper appreciation of the Lutheran liturgy by developing new liturgies that will maintain the integrity of the Lutheran liturgy yet be culturally honest and inclusive of those of African descent. The new liturgies were only the beginning of the transformation of Good Shepherd to move beyond itself to intentionally do outreach to 2nd generation Latinos and Caribbean's of African descent and integrate both communities into Good Shepherds ministry.

Our missional approach will be healing hurts, rebuilding dreams, and transforming lives. The congregation will model marks of healthy discipleship that will include daily prayer, weekly worship, bible study, serving at and beyond Good Shepherd, and relate with others to encourage spiritual growth and give generously with a goal of 10% and beyond. As already demonstrated by this project, Good Shepherd will continue

train new English Speaking Latinos/Caribbean's of African descent as congregational leaders to serve as lectors, communion assistants, prayer leaders, worship leaders, acolytes, Bible teachers, deacons, ministers, and lay evangelist.

Since we are still High Church, we will continue to use the Sacraments and the liturgy as tools for evangelism. All of life is an act of worship/liturgy. It is not what one gets out of it; it is what one brings to worship. Prayer and intercession has no meaning for one who prays at no other time. Form of liturgy has no meaning unless one is exposed to world after Sunday. Life is lived in service to others. Harmony between what we do on Sundays and rest of week. A gathering to be sent...sent to gather again...rhythm of the Christian life. Cool!

APPENDIX A
ACCESSIONS, LOSSES, AND DEATHS

	Year	Accessions	Losses	Deaths	Membership
♦	1990	14	5	3	602
♦	1991	12	12	2	592
♦	1992	29	9	1	608
♦	1993	10	140	4	460
♦	1994	23	5	2	478
♦	1995	14	2	9	480
♦	1996	13	26	8	469
♦	1997	17	11	4	473
♦	1998	17	19	3	496
♦	1999	22	13	6	508
♦	2000	11	4	1	550
♦	2001	28	34	3	566
♦	2002	28	4	1	560
♦	2003	25	16	5	602
♦	2004	19	59	6	618
♦	2005	21	10	4	567
♦	2006	15	18	4	572

APPENDIX B

MINUTES EVANGELICAL LUTHERAN CHURCH IN AMERICA (ELCA) BOARD OF THE COMMISSION FOR MULTICULTURAL MINISTRIES

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MINUTES

EVANGELICAL LUTHERAN CHURCH IN AMERICA BOARD OF THE COMMISSION FOR MULTICULTURAL MINISTRIES

June 30-July 1, 1987
Hyatt Regency O'Hare Hotel
Chicago, Illinois

CALL TO ORDER ON JUNE 30

The meeting of the board of the Commission for Multicultural Ministries was called to order at 10:00 a.m. in the Delta Room of the Hyatt Regency O'Hare Hotel on June 30, 1987, with Mary Chrichlow, chairperson pro tem, presiding.

MEMBERS PRESENT: Joseph Barndt, Gloria Espeseth, Kathleen Fleury, Madeline Marshall, Charles Matsumoto, Gregory Miller, John Parkinson, Olga Rivera, Myrtha Robles, Pelagie (Mike) Snedrud, Jerome Taylor, Ishmael de la Tejera, George Tinker, and Vernetta Wilson.

MEMBERS ABSENT: Marilyn Bode, Ruben Duran, Fern Lee Hagedorn, and Alice Hamilton

VISITORS: The Rev. Robert H. Studtmann, pro tem advisory representative of synod bishops; and the Rev. Lowell G. Almen (present part of the time), ELCA secretary, representing Bishop Herbert W. Chilstrom

PURPOSE OF THE MEETING: To prepare for the interviewing process for the two candidates for the office of executive director of the Commission for Multicultural Ministries.

- AGENDA:
- (1) Review of suggested interview questions
 - (2) Review legal and illegal pre-employment questions
 - (3) Review questions highlighted by Chris Stein, ELCA personnel director
 - (4) Formulate additional questions

Chairperson Chrichlow led the board through items 1, 2, and 3 of the agenda and invited discussion. As a result of the discussion, these questions were developed for the candidate interviews:

- (1) Would you describe your strength in working with cultures other than your own, and in cross-cultural situations?

MINUTES OF MULTICULTURAL MINISTRIES BOARD -- page 2

(2) What are some of the major theological and socio-economic issues, trends, and developments that exist in multicultural ministries that will require research and development of program strategies? (This question is the same as one suggested by the Transition Team, but the group felt that there should be some follow-up question to gain from the candidate an indication of his position.)

(3) How do you envision the Commission for Multicultural Ministries functioning to facilitate outreach ministries and theological education for racial and ethnic communities?

(4) How would you deal with internal conflicts within the leadership structure in one of the communities?

(5) How would your leadership function to build trusting relationships between your staff and our communities?

(6) What are your leadership skills that would enable you to develop organizational and financial accountabilities?

(7) What do you see as the continuing and long-range need for the commission?

Having agreed on these questions, the board recessed for lunch.

RECONVENED

The meeting was reconvened by Chairperson Chrichlow at 1:30 p.m., with the board entering executive session for the purpose of interviewing candidates, electing an executive director, and setting the director's salary.

ELECTION IN EXECUTIVE SESSION

After this process was completed, it was announced that the Rev. Craig Lewis had been elected in keeping with ELCA constitutional provisions 16.31.21, as noted in 16.41.17, and 22.41 (recorded in Protocol Minutes of the executive session as ES/MM87:6:1) and his salary established upon recommendation of the bishop (noted in Protocol Minutes of the executive session as ES/MM87:6:2).

OFFICERS OF BOARD

The board, then, proceeded to select officers in executive session.

--Ms. Pelagie Snesrud was chosen chairperson (noted in Protocol Minutes of executive session as ES/MM87:6:3);

--the Rev. Jerome Taylor was named vice chairperson (ES/MM87:6:4); and

--the Rev. John Parkinson was elected secretary (ES/MM87:6:5).

After election of the board's officers, the board thanked Mary Chrichlow, chairperson pro tem, for a good job well done.

MINUTES OF MULTICULTURAL MINISTRIES BOARD -- page 3

RECONVENED ON JULY 1

The board meeting on July 1, 1987, was called to order at 9:30 a.m. by Chairperson Pelagie Snesrud.

NOTED FOR THE RECORD

A copy of proposed "Rules of Procedure" for the operation of ELCA churchwide boards is attached to the minutes as Appendix A.

MEETING WITH NEW DIRECTOR

The Chairperson asked the Executive Director, Craig Lewis, for the items of business to come before the Board, and the following items were presented:

- (1) Board committee structure
- (2) Program design
- (3) Staffing patterns
- (4) Budget building
- (5) Representation

Board committee structure

The following working groups will be established:

- (1) Committee on Ethnic Ministries
- (2) Committee on Multicultural Ministries
- (3) Committee on Administrative Matters

Voted,

MM87.7.1

that, a personnel committee be appointed along the lines suggested by the Executive Director; that is, the executive committee plus one. Joseph Barndt was elected to serve on this committee.

Staffing Patterns

There was some discussion about the staffing pattern. Some members of the group felt that certain staff positions should be funded by other units. As a result, the following motions were passed.

Voted,

MM87.7.2

that, the Board of Multicultural Ministries call upon the Commission of Church in Society to establish and fund a staff person to deal with Native American justice issues.

Voted,

MM87.7.3

that, given the nature of the Commission of Multicultural Ministries and its limited staff, it is the understanding of the Commission on Multicultural Ministries that the Board of Outreach would provide an Ethnic Mission Strategist.

Voted,

MM87.7.4

that, the Board of Multicultural Ministries call upon each region of the ELCA to establish and fund one coordinator for multicultural ministries resources.

It was suggested that George Tinker should bring this motion to the MCC gathering during the July 24th meeting. It was also suggested that the CMM Board should request a block of time to address pertinent issues at that July 24th meeting.

Changes in Staffing Patterns

- (1) The inter-agency cooperation director was deleted from the diagram. The Executive Director will relate to the other agencies.
- (2) The Coordinators will report to the Executive Director instead of an inter-agency cooperation director.
- (3) The community directors will share their secretaries with the coordinators.

Election of members to the Executive Committee

Fern Lee Hagedorn and Ruben Duran were elected to the Executive Committee, and Charles Matsumoto and Myrta Robles were retained as alternates.

MINUTES of MULTICULTURAL MINISTRIES BOARD MEETING
EVANGELICAL LUTHERAN CHURCH IN AMERICA
July 1, 1987

-- page 5

Grants (NA)

Grants formerly handled by DMNA of the ICA were referred to the Commission on Multicultural Ministries of the ELCA. The Board decided that since these grants were programmatic matters, they should be handled by the Commission for Outreach.

Children at meetings

The matter of bringing children to board meetings was a concern for Native Americans. It was the consensus of the Board that this be left to the discretion of the parents.

September meeting of the Board

There was not enough time left to cover all the items on the agenda; the group decided that the items not dealt with will be taken up at the September meeting.

The Chairperson will be in touch with the Director of the Commission and Board members will submit items they wish to include on the agenda.

The meeting was adjourned with prayer by John Parkinson.

Respectfully submitted,


The Reverend John A. Parkinson
Secretary

JAP:w1

APPENDIX C

HISTORY OF EVANGELICAL LUTHERAN CHURCH IN AMERICA

History of the ELCA - Evangelical Lutheran Church in America

Page 1 of 1



Evangelical Lutheran Church in America
God's work. Our hands.

[Home](#) » [Who We Are](#) » [History of the ELCA](#)

History of the ELCA

A Union of Common Beliefs

The Evangelical Lutheran Church in America was formed over 20 years ago. This new church was formed from three separate and well-established North American church bodies:



The American Lutheran Church

The Association of Evangelical Lutheran Churches, and

The Lutheran Church in America.

Beginning January 1, 1988, these churches, with shared beliefs and missions, officially formed the ELCA. Two decades later, this energized church is composed of 4.8 million members and nearly 10,500 congregations across the U.S. and Caribbean. Today, the ELCA reflects the rich and diverse heritage of the people it serves.

But to understand our heritage fully, one must trace our roots back through the mid-17th century, when early Lutherans came to America from Europe, settling in the Virgin Islands and the area that is now known as New York. Even before that, Martin Luther sought reform for the church in the 16th century, laying the framework for our beliefs.

Go Back in Time!

To learn more about how our church developed in this country, visit [Lutheran Roots in America](#).

To understand our milestones in the context of world history, visit [Our History in Context](#).

To get a broad understanding of Martin Luther, his mission and historical significance, visit [Opening the Door to Luther](#).

http://www.elca.org/Who-We-Are/History.aspx?elca_printpage=1

10/30/2008

APPENDIX D

BAPTIZED MEMBERS OF ELCA

Baptized Membership of the ELCA by Race/Ethnicity - Evangelical Lutheran Church in ... Page 1 of 3



Evangelical Lutheran Church in America
God's work. Our hands.

Home » Who We Are » Our Three Expressions » Churchwide Organization » Research and Evaluation » Fascinating ELCA Facts » Baptized Membership of the ELCA by Race/Ethnicity

Baptized Membership of the ELCA by Race/Ethnicity

ELCA Research and Evaluation . . . where the church counts!

Download the PDF

African American/ Black	American Indian/Native Alaskan	Arab/Middle Eastern**	Asian/Pacific Islander	Latino/ Spanish	Mult- Ethnic**	Other	White	Not Reported*	Total Baptized
1988									
48,261	5,418		19,985	22,766		1,736	4,788,834	364,534	5,251,534
0.92%	0.10%		0.38%	0.43%		0.03%	91.19%	6.94%	100.00%
1989									
48,868	5,947		19,618	21,947		3,609	5,022,290	116,521	5,238,798
0.93%	0.11%		0.37%	0.42%		0.07%	95.87%	2.22%	100.00%
1990									
50,336	5,833		20,547	23,299		3,700	5,066,867	70,157	5,240,739
0.96%	0.11%		0.39%	0.44%		0.07%	96.58%	1.34%	100.00%
1991									
49,464	6,231		21,175	24,596		3,690	5,097,710	42,311	5,245,177
0.94%	0.12%		0.40%	0.47%		0.07%	97.19%	0.81%	100.00%
1992									
51,818	6,418		20,964	25,023		2,887	5,087,897	39,861	5,234,668
0.99%	0.12%		0.40%	0.48%		0.06%	97.18%	0.76%	100.00%

<http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Res...> 11/21/2008

1993

49,705	6,542	21,529	25,750	3,160	5,071,860	34,249	5,212,785
0.85%	0.13%	0.41%	0.49%	0.06%	97.30%	0.66%	100.00%

1994

49,158	6,885	21,870	27,861	3,718	5,086,789	23,171	5,199,048
0.95%	0.13%	0.42%	0.53%	0.07%	97.46%	0.45%	100.00%

1995

49,460	6,812	22,007	28,118	3,926	5,074,080	5,988	5,190,489
0.95%	0.13%	0.42%	0.54%	0.06%	97.78%	0.12%	100.00%

1996

49,707	7,005	21,898	29,424	4,805	5,060,489	7,582	5,180,910
0.96%	0.14%	0.42%	0.57%	0.09%	97.88%	0.15%	100.00%

1997

49,438	8,896	21,769	30,888	7,044	5,083,244	5,678	5,185,055
0.95%	0.13%	0.42%	0.60%	0.14%	97.65%	0.11%	100.00%

1998

50,636	7,134	22,467	32,285	8,886	5,039,631	17,367	5,178,225
0.98%	0.14%	0.43%	0.62%	0.17%	97.32%	0.34%	100.00%

1999

50,634	7,351	22,669	35,314	11,149	5,016,872	6,579	5,149,658
0.99%	0.14%	0.44%	0.69%	0.22%	97.42%	0.11%	100.00%

2000

52,558	7,440	22,465	37,540	10,587	4,988,085	7,244	5,125,919
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1.03%	0.15%		0.44%	0.73%		0.21%	97.31%	0.14%	100.00%
2001									
52,848	7,161		22,994	38,706		10,281	4,953,676	14,241	5,099,877
1.04%	0.14%		0.45%	0.76%		0.20%	97.13%	0.28%	100.00%
2002									
53,564	7,273		22,898	39,614		15,151	4,872,332	27,234	5,038,068
1.06%	0.14%		0.45%	0.79%		0.30%	96.71%	0.64%	100.00%
2003									
53,258	7,265	1,381	22,030	39,949	5,682	13,019	4,840,323	2,008	4,984,925
1.07%	0.15%	0.03%	0.44%	0.80%	0.11%	0.28%	97.10%	0.04%	100.00%
2004									
54,241	6,780	1,638	22,396	38,255	11,036	12,440	4,781,579	2,065	4,930,429
1.10%	0.14%	0.03%	0.45%	0.78%	0.22%	0.25%	96.98%	0.04%	100.0%
2005									
54,354	7,095	1,779	21,950	39,157	12,261	11,096	4,700,513	2,571	4,850,776
1.12%	0.15%	0.04%	0.46%	0.81%	0.25%	0.23%	96.90%	0.05%	100.0%
2006									
53,288	7,007	1,944	22,545	39,563	13,613	10,802	4,624,249	1,192	4,774,203
1.12%	0.15%	0.04%	0.47%	0.83%	0.29%	0.23%	96.86%	0.02%	100.0%
2007									
52,886	6,888	2,136	22,202	39,780	15,417	11,397	4,558,059	1,223	4,709,958
1.12%	0.15%	0.05%	0.47%	0.84%	0.33%	0.24%	96.77%	0.03%	100.0%

*NOTE: At the beginning of the ELCA almost 7% of the baptized members had no reported race or ethnic group. Increases in race or ethnic group categories in the early years was caused more by moving members from "not reported" to a specific category than by increases in actual new members.

**Arab/Middle Eastern and Multieθνic were new categories in 2003.

Data are from Congregational Report Forms. Prepared by ELCA Research and Evaluation.

2008 Congregational Data will likely be released by the Office of the Secretary on July 15, 2009.

APPENDIX E

RESIGNATION LETTER OF DEACON NUMBER 1

Prentella McSwain
4 Carman Street
Hempstead, New York 11550

March 17, 2007
Pastor Jerome Taylor
Lutheran Church of the Good Shepherd
230 Brookside Avenue
Roosevelt, New York 11575

Dear Pastor Taylor,

Effective March 17, 2007, I resign my Deaconship at The Lutheran Church of the Good Shepherd. I appreciate the opportunities and courtesies that have been shown to me during my stay as a Deacon.

May the blessings of our Lord and Savior be with you and the congregation always.

Sincerely,


Prentella McSwain

cc: Arch Deacon Cecil Frank
Hollick Glasgow, VP of Church Council

APPENDIX F

RESIGNATION LETTER OF DEACON NUMBER 2

March 21, 2007

Reverend Jerome Taylor
Lutheran Church of the Good Shepherd
230 Brookside Avenue
Roosevelt, NY 11575

Dear Pastor Taylor,

I hereby tender my resignation as Deacon effective immediately.

Sincerely,


Frances E. Goodson

Cc Cecil Frank Arch Deacon
Cc Hollick Glasgow, VP Church Council

APPENDIX G

APPLICATION FOR PARTNERSHIP SUPPORT GRANT

Lutheran Church of the Good Shepherd Latino and Caribbean's of African Descent

APPLICATION FOR PARTNERSHIP SUPPORT GRANT

1. CONGREGATIONAL INFORMATION

- a. Name and Mailing Address: Lutheran Church of the Good Shepherd Latino and Caribbean's of African Descent
230 Brookside Avenue
Roosevelt, New York 11575
- b. Congregational ID Number: 03948
and Synod name and ID: **Metropolitan New York Synod 7C**
- c. Pastor's Name: The Rev. Jerome D. Taylor
- d. Phone Number: 516-378-5486
- e. Current Amount of EOCM Grant, if any:

2. PROGRAM/ACTIVITY TO BE ADDRESSED

- a. Provide Program/Activity number and title: **410 Ethnic Strategies, 120 Hispanic/Latino**
410 Ethnic Strategies, 110 American/Black

3. NEED – Explain why the grant is needed and how it addresses specific criteria of the selected activity.

The community of Roosevelt Long Island continues to grow with 2nd generation English speaking Latinos and Caribbean of African descent. The Roosevelt Community of Long Island is over 77% African American and over 16% Latinos. Lutheran Church of the Good Shepherd is proposing an intentional outreach effort to reach 2nd generation Latinos and Caribbean's of African descent and integrate both communities into Good Shepherds ministry. These two communities are the most recent arrivals and fastest growing communities in Roosevelt, New York. The potential in reaching un-churched or church homeless English speaking Latinos and Caribbean's of African descent is a reachable vision. The proposed outreach initiative can be accomplished with the right contextual missional strategy. Lutheran Church of the Good Shepherd is the only mainline denomination attempting to reach 2nd generation English speaking Latinos and Caribbean's of African descent in Roosevelt, New York. This partnership request addresses, EOCM's specific criteria's # (410-120 and 410-120)-Hispanic/Latinos and Caribbean's of African descent ministries.

The following is a breakdown for zip code 11575 where Good Shepherd Lutheran church is located

Lutheran Church of the Good Shepherd Latino and Caribbean's of African Descent

Race	Age
Hispanic/Latino: 16.2%	
White*: 3.2%	Male
Black*: 77.4%	Female
Native American*: 0%	Both
Asian*: 0.5%	% of Males % of All
Hawaiian/Pacific Islander*: 0%	% of Females % of All
Other*: 0.3%	% of All
Multiracial*: 2.2%	0-9 years: 18% 8.5%
* Does not include individuals in this racial group who identify as Hispanic/Latino.	16% 8.5%
	16.9%
	10-19 years: 17% 8%
	15.1% 8%
	16%
	20-29 years: 14.8% 6.9%
	13.9% 7.4%
	14.3%
	30-39 years: 16.9% 7.9%
	16.2% 8.6%
	16.5%
	40-49 years: 12.7% 6%

Missional Approach: "Healing hurts, rebuilding dreams, transforming lives."

1. Lutheran Church of the Good Shepherd will focus on God's mission Discipleship. The congregation is focused on becoming a discipling community engaged in its' context.
2. The congregation will model marks of healthy discipleship: daily prayer, weekly worship, read the Bible daily, serve at and beyond Lutheran Church of the Good Shepherd, relate with others to encourage spiritual growth and give generously with a goal of 10% and beyond.
3. The congregation will seek to cultivate a climate of change.
4. As a Missional church the congregation will seek to become a forming and reforming congregation.
5. The congregation will invest its resources and energies in building a supportive team of staff and lay leadership.
6. Lutheran Church of the Good Shepherd will practice stewardship to build financial viability.

4. Objectives for 36 months. (7 objectives)

- # 1. *The mission outreach/ developer pastor will participate in: coaching 101& NCD training, ELCA-Mission Developers Annual Training and the Metropolitan New York Synod's Commission for Evangelical Outreach annual evangelism and discipleship training program by October, 2009.*
- # 2. *One-on-Ones in the community: The mission outreach/ developer pastor. and the congregation's evangelism leadership team will do one-on ones in the community-visits, i.e. Police dept., Fire stations, CBO's, local merchants and public schools. This objective is on-going.*
- # 3. To reach 125 un-churched or church homeless 2nd generation English Speaking Latinos/Caribbean's of African descent and integrate these new disciples into the ministry of Good Shepherd by December 2011.
- # 4. To have a cadre of 25 new English Speaking Latinos/Caribbean's of African descent, trained as congregational leaders to serve as lectors, communion assistants, prayer leaders, worship leaders, acolytes, Bible teachers, and lay evangelist by December 2010.
- # 5. To recruit and encourage 12 second generation English Speaking Latinos/Caribbean's of African descent lay leaders to join The Metropolitan New York Synod's DIAKONIA program by September 2010.
- # 6. To utilize dance, steel band, children's choir as a tool of evangelism and offering 6 performances to the community at large by December 2009.
- # 7. To train 70% of all members of the Lutheran Church of the Good Shepherd (including new Latino and Caribbean's of African Descent) in the following areas: The Sacraments as tool for evangelism, Natural Church Development, Models for Healthy Congregations, and Stewardship as lifestyle by December 2010. (Training will be done by the local pastor, synod and EOCM-ELCA staff).

5. Plan of Activities – List specific activities to achieve objectives.
(7 activities)

- # 1. *The mission outreach/developer will participate in: coaching 101& NCD training, ELCA-Mission Developers Annual Training and the Metropolitan New York Synod's Commission for Evangelical Outreach annual evangelism and discipleship training program by October, 2009.*

(HOW/WHO/WHERE) The mission outreach/developer pastor will participate in EOCM and MNYS training program during 2009.

- # 2. *One-on-Ones in the community: The mission outreach/developer pastor and Good Shepherd evangelism leadership team will do one-on ones in the community-visits, i.e. Police dept., Fire stations community social programs*

and local merchants. This objective is on-going. Resource needed: ministry brochure.

(HOW/WHO/WHERE) This mission outreach/developer pastor and the congregations' evangelism leadership team will participate in this objective. This activity is an on-going ministry activity.

- # 3. To reach 125 un-churched or church homeless 2nd generation English Speaking Latinos and Caribbean's of African descent and integrate these new disciples into the ministry of Good Shepherd by December 2011

(HOW/WHO/WHERE) By doing one-on-ones throughout the Roosevelt community and developing community relationships, this endeavor / activity will be initiated first by the mission outreach/developing pastor. However, the mission outreach/developer pastor will then train others in community outreach. **WHEN:** This evangelism initiative will start by March, 2009. **(RESOURCES)** \$2,000 for promotional materials and the people of God living out their "Baptismal Calling."

- # 4. To have a cadre of 25 new English Speaking Latinos and Caribbean's of African descent, trained as congregational leaders to serve as lectors, communion assistants, prayer leaders, worship leaders, acolytes, Bible teachers, and lay evangelist by December 2010.

HOW/WHO/WHERE/WHEN/RESOURCES: The mission outreach/developer pastor will start training new congregational leaders, as new participants become part of the life of the ministry. Training will be both hands-on and by providing workshops. Training will take place at the local congregation and at the synod office. Training sessions will begin with the first 25 new participants that commitment themselves to Christ Church and the Lutheran Church of the Good Shepherd.

- # 5. To recruit and encourage 12 second generation English Speaking Latinos and Caribbean's of African descent lay leaders to join The Metropolitan New York Synod's DIAKONIA program by September 2010.

HOW/WHO/WHERE/WHEN/RESOURCES: The outreach/ mission developing pastor will discern and recruit 12 to 14 lay leaders who feel a calling to serve as deacons within the Church. The Metropolitan New York Synod's DIAKONIA Program" is a two year process of spiritual formation and theological education for the baptized members of the Evangelical Lutheran Church in America. The curriculum for Diakonia consists of twelve courses, six per academic year. Each course is five sessions in length, and meets weekly for three hour sessions. Diakonia courses' are taught both in the synod office and local congregations. Graduates from the Diakonia program serve as lay leaders, Sunday School teachers, and Eucharistic ministers.

- # 6. To utilize dance, steel band, children's choir as a tool of evangelism and offering 6 performances to the community at large by December 2009.

(HOW/WHO/WHERE/WHEN/RESOURCES) The mission outreach/developer pastor will connect with cultural and civic organizations within the Roosevelt community to seek out volunteers to train the congregation in 2nd generation English speaking Latinos and Caribbean's of African descent culture and music. In addition, the congregation will use the gifts of their member's church participants to help organize their annual cultural events. The resources needed to accomplish these objectives are the gifts people have and \$1,000. for materials and supplies. \$1,000 will come from fundraisers and contributions from local community merchants and elected officials.

- # 7. To train 70% of all members in Lutheran Church of the Good Shepherd in the following areas: The Sacraments as tool for evangelism, Natural Church Development, Models for Healthy Congregations, and Stewardship as lifestyle by December 2010. (Training will be done by the local pastor, synod and EOCM-ELCA staff).

(HOW/WHO/WHERE/WHEN/RESOURCES) This objective will be achieved by the local pastor and other trainers from the Synod members and EOCM-ELCA. Training will take place both at Lutheran Church of the Good Shepherd and workshop sites

throughout the region. Training will be given during the next 3 years. Some of the resources needed for this objective will be provided by workshop leaders and other resource materials will be purchased by the local congregation.

- **Requested Amount of Grant from EOCM-ELCA (for each year if multi-year) And Start Date.**

2009	2010	2011
\$30,000	\$25,000	21,000

The start of the proposed ministry is **February, 2009**

7. Projected Date of Self-Support-When will grant support no longer be needed.

The projected date of self-support for this ministry is, **January, 2014.**

8. Detailed Budget Information

- Revenue/income should list all sources
- All expenses should be itemized
- Provide budget for both the prior year and the start year of the grant

2009	2010	2011
------	------	------

Lutheran Church of the Good Shepherd Latino and Caribbean's of African Descent

Income:		Income:		Income:	
EOCM	\$30,000	EOCM	\$25,000	EOCM	\$21,000
LCGS	\$39,000	LCGS	\$39,000	LCGS	\$43,000
Total		Metro NY Synod	\$ 5,000	Metro NY Synod	\$ 7,000
Expenses:		Total	\$69,000	Total	\$71,000
Mission Outreach/Developer		Expenses:		Expenses:	
	\$ 39,000	Mission Outreach/Developer		Mission Outreach/Developer	
Housing	\$15,000		\$ 39,000		\$ 40,000
Benefits	\$15,000	Housing	\$ 15,000	Housing	\$ 15,000
Total	\$69,000	Benefits	\$ 15,000	Benefits	\$ 15,000
		Total	\$34,000	Total	\$ 41,000

The congregation will provide financial resources for: printed materials and evangelism resources.

9. Approvals/Signatures:

Pastor: _____ date _____

Council President: _____ date _____

Council Representative: _____ date _____

APPENDIX H

PARTNERSHIP SUPPORT COVENANT

EVANGELICAL LUTHERAN CHURCH IN AMERICA Evangelical Outreach & Congregational Mission (EOCM)

PARTNERSHIP SUPPORT COVENANT

Congregation:	<u>Lutheran Church of the Good Shepherd</u>		
Address:	<u>230 Brookside Ave</u> <u>Roseton, NY 11575</u>		
Phone	<u>516-378-5480</u>	e-mail	<u>goats 2 sheep @ optendi</u>
Pastor/Ministry Leader	<u>Rev. Jerome D. Taylor</u>	Since:	<u>1990</u>
ELCA ID #	<u>03948</u>	Synod	<u>Metro New York Synod</u>
EOCM Prog. & Act. #		Most recent Parochial Report Rec'd	<u>2008</u>
EOCM PARTNERSHIP SUPPORT AUTHORIZED OR PROJECTED:			
FY 2009: <u>\$30,000 -</u> FY 2010: <u>\$30,000 -</u> FY 2011: <u>\$30,000 -</u>			

Partnership Support (P/S) grants from the Evangelical Outreach and Congregational Mission unit of the ELCA are churchwide funds that are being provided to developing, redeveloping, and transforming congregations in support of their ministry of evangelistic outreach and witness for Christ. In addition to financial support, the EOCM Mission Director and churchwide staff provide support, training, accountability and encouragement; they pray for the congregation regularly.

In acknowledgement of this partnership, the congregation ...

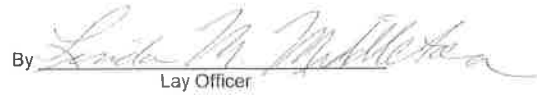
1. Commits to pray, regularly and publicly in its worship services, for the work of the Church, for bishops, pastors, and leaders, for the ministry of the Mission Director and the EOCM staff, for other congregations under development or in redevelopment / transformation, and for God's mission in the world;

2. Agrees to accept the P/S grant specified above for FY 2009 (February 1 through January 31) in the amount of \$ 30,000 and to use the funds solely and exclusively for the purposes and objectives as described in the Partnership Support Application that was submitted by the congregation, including any changes that may have been agreed upon with the Mission Director since the application was filed;
3. Promises to provide, usually through the pastor or ministry leader, a monthly / quarterly / annual report (circle one or more) to the Mission Director, showing how ministry goals and objectives are being implemented and how funds have been spent, and agrees to host ministry reviews, as requested by the Mission Director, including an "end-of-grant" review at the conclusion of the funding cycle;
4. Commits itself to submit the ELCA parochial report, set forth in the constitution, by February 15th of each year, with a copy provided to the Mission Director at the time of filing;
5. Understands that Partnership Support Grants are made possible by the Mission Support giving (benevolence) of all ELCA congregations and agrees to adequately share of its own gifts, in most circumstances by sharing at least 10% or more of its offerings in Mission Support to the Synod;
6. Acknowledges that Partnership Support Grants are dependent upon available ELCA budgetary resources, and that grants are usually put on hold when a pastoral vacancy or other significant change in leadership or the ministry occurs;
7. Agrees that the amount specified in # 2 above, added to the total amount of Partnership Support grants received in all prior years, if any, will be returned to the Evangelical Outreach and Congregational Mission unit, out of the remaining assets of the congregation, if any, if and when the congregation closes or ceases to be affiliated with the ELCA. The congregation further agrees that if sums given to the congregation shall exceed \$75,000, the congregation will agree to execute an additional document to legally secure this agreement to return funds as stated above.
8. The congregation will have the congregation council authorize the pastor or ministry leader and a lay officer to sign this partnership support agreement and will attach a copy of the council minutes to the signed copy returned to the Evangelical Outreach and Congregational Mission unit.

9. Additional agreements and understandings: _____

In the spirit of partnership and shared mission, this covenant has been reviewed and approved by the leadership of the congregation as attested by the signatures below.

By 
Pastor/Ministry Leader

By 
Lay Officer

Print name: REV. JEROME D. TAYLOR

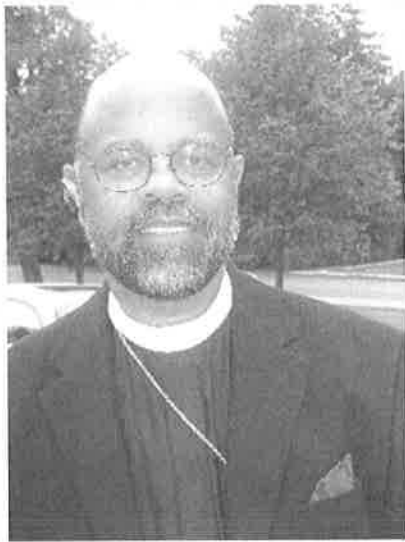
Print Name LINDA M. MIDDLETON

Date: 1/27/09

APPENDIX I

POWER POINT LITURGICAL WORKSHOP

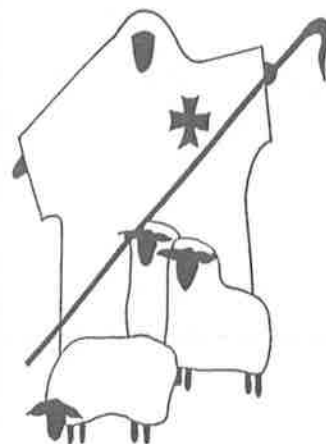
HIGH CHURCH YET CULTURALLY HONEST



**Welcome to this
workshop:
*High-church but
culturally honest***

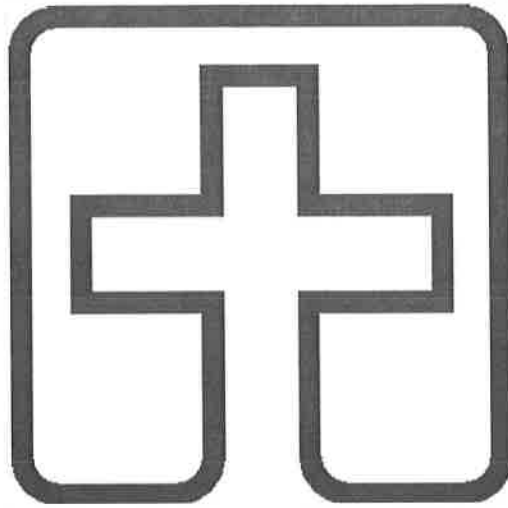
DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Introduction



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

The Lutheran Book of Worship (LBW)



DP Workshops on the liturgy: Lutheran Church of the Good Shepherd

The Lutheran liturgy as it relates to the LBW

Notes on the liturgy...page 13-19 of the Ministers' Desk Edition

They are notes rather than directive rubrics, suggestions for the use of the book of worship. In previous books, two levels of use were acknowledged:



DP Workshop on the Liturgy Lutheran Church of the Good Shepherd

1. Directive rubrics, expressed by “*shall*”...
“*The Minister shall say*” and
2. Permissive, expressed by “*may*”... “*A brief silence may be kept before the Introit (prayer) for the Day.*”



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The notes on the Liturgy, like the General Instruction of the present Roman missal, have an interpretative and instructional function and are not so much directions for use as descriptive comments on possible uses of the services.

There are three levels of use in the rubrics of the LBW.



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1. The directive rubrics of previous books have been replaced by indicative statements... "*The Psalmody begins with this song of praise.*"



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2. Optional elements supported by tradition are indicated by “*should*”...

“When more than one reading is used at Morning Prayer, the first should always be from the Old Testament.”

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3. Other optional usage of less importance is indicated by “may” ...

“Seasonal antiphons for the Gospel Canticles...may be used.”



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The rubrics which appear within the text of the service are printed in *red*...as the name rubric...from ruber, red...implies. They also incorporate headings for the principal parts of the services, indicated by printing certain words in all capital letters:

“The PSALMODY begins with this song of praise.”



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Part 1

The Confession.

- ▶ Notes on page 26 MDE;
- ▶ Service on page 195 MDA;
- ▶ Commentary on the LBW page 95.



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Rubric #1
The sign of the cross.

**BRIEF ORDER FOR
CONFESSION AND FORGIVENESS**

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father, and of the + Son, and of the Holy Spirit.

C Amen

P Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. (236)

C Amen

P If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness. (1 John 1.8-9)



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At the foundation of our liturgy are Christ's cross and our Baptism. When you think about it, it is the only place that we could ever begin.

The death and resurrection of our Lord and our Baptism into that reality are the only events that empower and embolden us now to stand before God.

As we trace the cross from our forehead to our breast and shoulders we recognize and proclaim who we are and whose we are.



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We remember our Baptism when we were "*marked by the cross of Christ forever.*"

As St. Paul wrote... "*You are not your own; You were bought with a price.*" 1 Corinthians 6.19-20



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The two sentences that follow the prayer are from
(1 John 1:8-9)

Kneeling for the confession was prescribed in the Church
Order of Austria in 1571.



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Rubric #2
The prayer of confession.

Kneel/Stand

Silence for reflection and self-examination.

P Most merciful God,

C we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen



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"...we are in bondage to sin" is an attempt to express the doctrine of original sin.

By this phrase we express and confess our solidarity with Adam and with the whole human race.

Jesus declares... *"Everyone who commits sin is a slave to sin."* (John 8:34)



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St. Paul, in his agonized confession describes what it means to be in bondage to sin and be unable to free himself. (*Romans 7:14-20*)

The confession acknowledges having broken both of the commandments:

- To love God with all one's being and
- To love one's neighbor as oneself.

(*Matthew 22:34-40,*

Mark 12:28-31,

Luke 10:25-28,

and Micah 6:8)



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By which Jesus answered the lawyer's question... *"Which is the great commandment in the law?"*

The prayer asks a three-fold renovation by which God

- ▶ *will forgive what is past*
- ▶ *renew the being of each one who prays*
- ▶ *and lead those so renewed in a life of faithfulness and service.*

The renovation which is prayed for is such a complete dying and being reborn that obedience to God's will many no longer be a bothersome duty but a delight.

(Psalms 1:2)



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Rubric #3
The two forms.

- *The minister stands and addresses the congregation.*
- **P** Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.
- **C** Amen
- Or**
- **P** In the mercy of almighty God, Jesus Christ was given to die for you, and for his sake God forgive you all your sins. To those who believe in Jesus Christ he gives the power to become the children of God and bestows on them the Holy Spirit.
- **C** Amen



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The first form is a reflection of the Office of the Keys.
That's the authority which Christ gave the church to
forgive sins. And to declare to those who do not repent
that their sins are not forgiven.
(*John 20:23 & Matthew 18:18*)

The second form is a revision of the declaration of grace,
based on:

- *John 1:12* Also
- *Romans 8:16,21*
- *Galatians 3:26*
- *Ephesians 1:19; 3:20*

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Part 1
Holy Communion.

The Entrance Rite

- ▶ Rubrics 1-8 page 196-201 MDE
- ▶ Notes page 26 MDE
- ▶ Commentary on the LBW page 112



DP Workshop on the liturgy: Lutheran Church of the Good Shepherd

Rubric #1

- ▶ *The Brief Order for Confession and forgiveness, page 56, may be used before this service.*

Rubric #2

- ▶ *The minister may announce the day and its significance before the Entrance Hymn, before the lessons, or at another appropriate time.*

We chose to do the announcements before the lessons.



DPP Workshop on the liturgy: Lutheran Church of the Good Shepherd

Rubric #3

- ▶ *When there is no communion, the service is concluded after the Creed as indicated.*

Rubric #4

Stand

- ▶ *The ENTRANCE HYMN or Psalm is sung.*

This hymn call the assembled community together under a central focus for the day and forms us as individual Christians into a united body of praise.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #6
The Kyrie.

► *The Kyrie may follow.*

Its name comes from an ancient Greek acclamation of the people
“*Kyrie eleison,*” which means “*Lord, have mercy.*”

We pray “*in peace,*” recognizing that Christ’s peace is a gift of
our Baptism.

And we pray “*for peace,*” for ourselves, for the whole world, and
for the whole church, recognizing God’s will for his whole
creation.



D/P Workshop on the liturgy Lutheran Church of the Good Shepherd

In the Kyrie we repeatedly sing “*Lord, have mercy.*” it is not so much a penitential plea as it is a prayer for God’s gracious love.

- ▶ (*Luke 17:13; 18:38-39;*
- ▶ *Psalm 123:2-3*)



DDP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #7
The Hymn of Praise.

- ▶ *The Hymn of Praise or another appropriate hymn may be sung.*

There are two Hymns of Praise as options in the LBW. On most Sundays and festivals, especially from Christmas Day through the Epiphany season, we sing the “*Glory to God.*” With the angels, who are the soldiers of Heaven, above the Judean hills in (*Luke 2:14*).

We sing in response to the Incarnation of our Lord: “*Glory to God in the highest, and peace to his people on earth.*” This Hymn of Praise has been sung in the liturgy since at least the sixth century. When we sing the “*glory to God*” we are yoked to the early Christian and to the whole cloud of witnesses in the future.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

The other Hymn of Praise is “*Worthy Is Christ.*” Unlike the “*glory to God*” this canticle is a modern composition that has been introduced into the liturgy through the LBW.

It is inspired by the Biblical text of (*Revelation 5:9-13 & 19:4-9*) and the heavenly hymn of those dwelling with God and the Lamb in the celestial courts.

This canticle, with its focus on our Lord’s Resurrection, is appointed to be sung on the Sundays of Easter, on Christ the King, and on All Saints’ Day or Sunday.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #8
The Prayer of the Day.

- ▶ *The Prayer of the Day is said; the salutation may precede it.*

The Prayer of the Day concludes the entrance portion of the liturgy and, in ancient prayer form, expresses the central focus of the day.

The Prayer of the Day is usually preceded by the Salutation, “*the Lord be with you,*” and Response, “*and also with you.*”

This ancient form of greeting comes from the Bible, such as in (*Ruth 2:4 & Luke 1:28*)

Some of these prayers have been prayed by Christians in almost unbreakable ecumenical usage for fifteen centuries.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

The Proclamation of the Word of God pages 201 MDE

Rubric #9

The First Lesson

- *Sit*
- *The First Lesson is announced and read.*
- **A** The First Lesson is from the _____ chapter of _____.

The reading of passages from Scripture was one of the elements of worship taken over by Christians from the synagogue service.



DDP Workshop on the liturgy Lutheran Church of the Good Shepherd

St. Luke's gospel tells us how Jesus himself entered the synagogue one Sabbath...chose a passage from the book of Isaiah, and expounded upon it to the townspeople.

(Luke 4:16-21)

The First Lesson is from the O.T., except during the weeks of Easter when readings from Acts are appointed.



D/P Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #10

- ▶ *After the lesson the reader may say:*
- ▶ **A** Here ends the reading. *Or* The word of the Lord.
- ▶ *The congregation responds... "Thanks be to God!"*



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Rubric #11


The Psalm

- ▶ *The appointed Psalm is sung or said.*

Singing Psalms between reading is an ancient Jewish and Christian custom.

As early as the second century, Christian made use of the Psalter in the liturgy of the Word.

The appointed Psalm is sung or read as a meditation on the First Lesson and helps to build a bridge to the Second Lesson.



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Rubric #12
The Second Lesson

- ▶ *The Second Lesson is announced and read.*
- ▶ **A** The Second Lesson is from the _____ chapter of _____.

The Second Lesson is usually a portion of one of the letters of one of the apostles.

Its theme is often the strengthening of the Christian life in faith toward God and love toward one another.



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Rubric #13

- ▶ *After the lesson the reader may say:*
- ▶ **A** Here ends the reading. *Or* The word of the Lord.
- ▶ *The congregation responds... "Thanks be to God!"*



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Rubric #14
The Verse.

▸ *Stand*

- *The appointed Verse is sung by the choir, or the congregation may sing the appropriate Verse below.*

The singing of the Verse is a preparation for the hearing of the gospel.

The LBW provides two general Verses for singing by the congregation.



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1. *“Return to the Lord”* is for use in Lent and Holy Week. (*Deuteronomy 30:2; Numbers 14:18*)
2. *“Alleluia, Lord, to whom shall we go?”* is for other times. (*John 6:68*)



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Rubric #15
The Gospel

▶ *The Gospel is announced.*

▶ **P** The Holy Gospel according to St. _____, the
_____ chapter.

From the seventh century, at the announcement of the
gospel reading, the people have replied “*Glory to you,
O Lord.*”

The reading of the gospel is the summit of the first half
of the liturgy.



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We stand to honor Christ's presence. Also since the time of the early church, the Gospel has often been read from the midst of the congregation.

The gospel book is carried in procession is a way to symbolize Christ's presence in our midst.



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Rubric #16

► *After the reading the minister may say:*

► **P** The Gospel of the Lord.

The ascription of praise after the reading, “*Praise to you, O Christ,*” is of medieval origin.



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Rubric # 17

- ▶ *The Hymn of the Day may be sung before the Sermon.*

The practice at Good Shepherd is to have the choir or solo or duet or instrumental or dance number done here to prepare for the sermon...and the Hymn of the Day be sung after the sermon.



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Rubric #18
The Sermon.

► *Sit*

► *The Sermon. Silence for reflection may follow.*

“On the first day of the week, when we gathered together to break bread, Paul talked with them.” this verse from the NT (Acts 20:7)

...seems to indicate that even the earliest Christian gathering around the Lord's Table included some kind of Sermon.

The Sermon actualizes the text to make it an event of encounter with God...a time of edification, conversion, and growth in faith.



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Rubric #19

- ▶ *The HYMN OF THE DAY is sung.*

In the liturgy for Holy Communion The Hymn of the Day is principal hymn of the service.

It acts as a comment on the Scripture and Sermon as well as being our corporate response to the Good News that has been proclaimed to us.



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Rubric #20

The Creeds.

- ▶ *The Creed may be said. The Nicene Creed is said on all festivals and on Sundays in the occasions of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.*

Based on...

- ▶ *(Matthew 28:19*
- ▶ *Revelation 1:8; 4:8*
- ▶ *Hebrews 1:2*
- ▶ *1 Corinthians 15:4)*

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“Jesus Christ is Lord.” with that single short phrase the early Christians summed up their radical confession of faith.

In time it would become: *“I believe that Jesus Christ is the Son of God.”*

“I believe” in Latin is Credo, from which is derived the word Creed.

Soon, what had begun as short and simple creeds developed in to more elaborate and theologically clarified confessions as we have inherited them today.



DLP Workshop on the liturgy Lutheran Church of the Good Shepherd

The Nicene Creed issued out of the Council at Nicaea about A.D. 325.

This Creed came about because of the Church's need to respond to heresy.

It begins, "*We believe,*" and stands as the confession of the whole catholic and apostolic Church expressed corporately in the community of faith.

The Nicene Creed is said on festivals and on Sundays during Advent, Christmas, Lent, and Easter.



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The shorter Apostles' Creed appeared around A.D. 750, and has its roots in the confession of faith at the time of Holy Baptism.

It begins "*I believe,*" with its emphasis on personal commitment and confession of faith.

The Apostles' Creed is said on Sundays for which the color is green.



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In a real sense these Creeds remind us who we are and why we are here, gathered now as one around Word and Meal.

That's why both Creeds use the word "*Catholic*" to describe the church...meaning that the Church is universal...

That it encompasses all of God's people of all times and all places.



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The LBW also provides on page 54 the third historic, ecumenical Creed: The Athanasian Creed, for use on the festival of Holy Trinity.

Dating from the fifth century, it covers the doctrines of the Trinity and the Incarnation.

Antiphonal reading of this creed verse-by-verse is suggested to compensate for its length.



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Rubric #21

- ▶ *When there is no Communion, the service continues on page 75.*



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Rubric #22

The Prayers.

- ▶ *The PRAYERS are said.*
- ▶ *A Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.*
- ▶ *Prayers are included for the whole Church, the nations, those in need, the parish, special concerns.*
- ▶ *The congregation may be invited to offer petitions and thanksgivings.*
- ▶ *Prayers of confession may be included if the Brief Order of Confession and Forgiveness has not been used earlier.*
- ▶ *The minister gives thanks for the faithful departed, especially for those who recently have died.*



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‣ *After each portion of the prayers:*

‣ A Lord, in your mercy,

‣ C hear our prayer.

‣ *The prayers conclude:*

‣ P Into your hands, O Lord, we commend all for
whom we pray, trusting in your mercy; through your
Son, Jesus Christ our Lord.

‣ C Amen



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Our foundation for the Prayer comes from...

- ▶ *(1 Timothy 2:1-2*
- ▶ *Luke 23:46)*

The Prayers of intercession followed the readings as early as the second century.

We have been nourished by the Word of God.

Now we can pray for the needs of the world, the church, the congregation, and particular people.

Through these prayers we recognize that Christ, as Head of the Church, now works in and through his members—US!



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Rubric #23

The Peace.

- *The Peace is shared at this time or after the Lord's Prayer, prior to the distribution.*
- **P** The peace of the Lord be with you always.
- **C** **And also with you.**
- *The ministers and congregation may greet one another in the name of the Lord.*
- Peace be with you.
- **Peace be with you.**



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The holy kiss of peace, a symbol of family love, is referred to in the N.T.

- ▶ *(Romans 16:16*
- ▶ *1 Corinthians 16:20*
- ▶ *2 Corinthians 13:12*
- ▶ *1 Thessalonians 5:26*
- ▶ *1 Peter 5:14 and*
- ▶ *Matthew 5:23-24)*

The Peace is the hinge of the service that holds together the Word and the Sacrament.



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In the exchange of peace, we express our faith in a physical way.

We turn toward one another, shaking hands or embracing, demonstrating our unity and mutual acceptance.

Sharing the Peace of the Lord makes it unmistakably clear that worship is more than a spiritual experience. We are not alone in the Christian community; we are to be one with our brother/sisters.



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The sharing of the peace is a moving, powerful expression of our unity with Christ and with each other.

As the peace of Christ brings fellowship and reconciliation...the life of the Spirit is renewed among us in Christian community.

The response “*and also with you*” the usual response to the liturgical salutation, is given in the Roman Catholic, Episcopal, and Lutheran rites.



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Rubric #24
The Offering.

► *Sit*

► *The Offering is received as the Lord's table is prepared.*
Our response of faith also takes concrete shape in the Offering.

Here again, the service of worship and the service of the world merge into one.

With our gifts we acknowledge that the world is God's and not ours, and we show a commitment to reconciliation and justice.



DPP Workshop on the liturgy: Lutheran Church of the Good Shepherd

It is significant, too, that the gifts of bread and wine may be presented during this time.

This simple gesture acknowledges God as the Giver and looks forward in joyful anticipation to receiving the great gift of his Son in bread broken and cup shared.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #15
The Appointed Offertory.

- ▶ *The appointed Offertory may be sung by the choir as the gifts are presented, or the congregation may sing one of the following offertories, or an appropriate hymn or psalm may be sung.*

- ▶ ***Stand***

The gifts symbolize the “*reasonable service*” (*Romans 12:1*) of our Christian lives offered in response to God’s grace in Christ.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

The first, “*Let the vineyards be fruitful, Lord,*” is a text by John Arthur, written for Contemporary Worship 2: The Holy communion (1970).

The biblical allusions include...

(Isaiah 5:1

Hosea 10:1

Ezekiel 19:10

Psalms 23:5

1 Corinthians 10:16

Revelation 14:14 and

John 6:35, 48).

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The second offertory text is (*Psalm 116:12-19*), a text traditionally associated with Holy Communion.

It is part of the Psalms recited at all the principal Jewish festivals, and is supposed by some to be the “*hymn*” which Jesus and the apostles sang before his arrest on Maundy Thursday evening.



D/P Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #26
The Offertory Prayers.

► *Sit*

- *After the gifts have been presented, one of these prayers is said.*

Both offertory prayers were written for the LBW.

The first (#239), a revision of a prayer drafted for Contemporary Worship 2. The Holy Communion (1970), stresses our imitation of God's prior self-giving love.

LDP Workshop on the liturgy Lutheran Church of the Good Shepherd

The second (#240), written by Eugene L. Brand, is similar to Jewish prayers of thanksgiving.

It emphasizes the offering of the lives of those who offer the gifts, following the admonition of the apostle, “*Present your bodies as a living sacrifice*” (*Romans 12:1*), and also touches on responsible stewardship of creation...the life of all the natural world and not human life only.

To “*bless*” God, then, becomes a way of life, in which we offer thanks and praise.



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Rubric #27

- *The ministers make ready the bread and wine.*

After the gifts have been presented and the offertory prayer has been said, the bread and wine are made ready for the Great Thanksgiving.



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The Great Thanksgiving Pages 206 MDE
Rubric #28

- ▶ *The Great Thanksgiving is begun by the minister standing at the altar.*

The note of joyful anticipation mounts with the beginning of the Great Thanksgiving.

We join in the dialogue that Christians have used for centuries in their gathering around the table of the Lord.

Then we join the whole communion of saints in acclaiming and greeting the holy One who is among us to give himself once more in bread and wine.



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The Great Thanksgiving begins with the opening dialogue, the Preface, and concludes with the great Amen at the conclusion of the prayer of thanksgiving *(or with the Words of Institution in the two other forms which the LBW provides)*.

The Great Thanksgiving derives from Jewish table blessings *(Thanksgivings)* such as Jesus said at the Last Supper.



LP Workshop on the liturgy: Lutheran Church of the Good Shepherd

The basic pattern of the great prayer has three elements:

1. The Preface, the purpose of which was to join the congregation's praise with that of heaven, and which led into the second additional piece...
2. The Sanctus, the son of heaven; and
3. Intercessions, inserted before the concluding doxology.



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- ▶ However, the structure may be further divided into...
 1. Introductory dialogue,
 2. Thanksgiving,
 3. Institution narrative,
 4. A-nam-nes-is (*remembrance*),
 5. E-pi-cles-is (*invocation*),
 6. Concluding doxology.
- ▶ All the Great Thanksgivings of the known Eucharistic rites contain these parts in this order.



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► And yet, the Eucharistic prayer, a nearly universal order throughout the church in East and West:

1. Dialogue,
2. Preface,
3. Sanctus,
4. Post-sanctus,
5. Institution narrative,
6. A-nam-nes-is,
7. E-pi-cles-is,
8. Intercessions,
9. Concluding doxology,
10. The amen.



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► Dialogue page 207

The words and action of the upper room

In the opening dialogue the presiding minister asks and the congregation grants authority to proclaim the Great thanksgiving in the name of all.

The dialogue is two-fold. It is a dialogue between human beings (*the presiding minister and the congregation*) and also between humanity and God.



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- ▶ The first pair of verses is usually a salutation, in Roman and Egyptian liturgies “*The Lord be with you*” (Ruth 2:4).
- ▶ The second pair of verses, “*Lift up your hearts. We lift them to the Lord,*” is saying that every worldly thought is to be suppressed and the mind turned solely to the Lord.

St. Augustine refers to this verse again and again, finding in it the Pauline injunction to “*seek the things which are above*” (Colossians 3:1-2 & John 11:41). See also (Lamentations 3:41 & Psalms 86:4).



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Origen observes that one must “*lift up the soul before lifting the eyes, and, before standing to pray, lift up the spirit from the things of earth and direct it to the Lord of all.*”

- ▶ The third pair of verses. “*Let us give thanks to the Lord our God. It is right to give him thanks and praise.*” is an introduction to the prayer of thanks in Jewish prayer.

Following the Jewish tradition, the Christian liturgies blessed God by praising and thanking him for his works.



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- ▶ The first line therefore appropriately begins “*Let us give thanks,*” and the second concludes with the word “*praise,*” giving emphasis to the central thought of these verses.
- ▶ “*Let us give thanks*” was a request by the presiding minister to be allowed to offer thanks in the name of all present.
- ▶ Their consent was given in the response, “*It is fitting, it is right*” as the people endorsed the request in language not uncommon throughout the ancient world.



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Rubric #29
The Preface.

- ▶ *The preface appropriate to the day or occasion is sung or said.*

Following the opening dialogue the Great Thanksgiving continues with thanksgiving to God “*through Jesus Christ our Lord.*”

This preface had its focus on one aspect of salvation history appropriate to the season of the church year being celebrated.



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- ▶ The purpose of the Preface is to give reasons for rendering thanksgiving at the particular occasion and to join the praise of the church on earth with that of the church in heaven (*Hebrews 12:22ff*).
- ▶ Sanctus. Latin for “*Holy*” The Sanctus, with which the Preface continues, is the hymn of praise in the liturgy of the table, corresponding to the...Hymn of Praise in the liturgy of the word.




WP Workshop on the liturgy Lutheran Church of the Good Shepherd

- The Sanctus, the first and fullest acclamation of the Great Thanksgiving, with which the congregation joins the voice of the presiding minister as together they join the choirs of heaven, derives from Isaiah's breathtakingly majestic vision of the transcendent otherness of the All-Holy in confounding contrast to the mortality and impurity of humanity.
- *(Isaiah 6:3*
- *See Daniel 7:10*
- *Revelation 4:8 and*
- *Matthew 21:9)*



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- ▶ Now the soldiers of earth echo back to the soldiers of heaven (*the angels*) the same song.
- ▶ The prophet sees the exalted and utterly unapproachable Thrice-Holy enthroned as sovereign, surrounded with seraph attendants who hide their faces from the divine glory.
- ▶ The swirling incense becomes the robes of the Holy One whose glory fills the earth, whose holiness radiates upon the world. Isaiah was terrified by what he saw.



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- ▶ A sinful man had penetrated the heavenly court and gazed upon the face of God. “*Hosanna*” (=save, I/we pray) is used in (*Psalm 118:25*), a psalm which came to be associated with messianic expectation, and in the New Testament Jesus was hailed as Messiah by use of the word.
- ▶ Bowing low during the Sanctus is very ancient; it clearly accords well with Isaiah’s vision of God.
- ▶ Post-Sanctus. The Benedictus. The use of the sign of the cross at the Benedictus, the practice of some Lutherans, is mentioned as early as the eleventh century.



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- ▶ We make the sign of the cross because we are going to pick-up our cross daily and follow. So as we go into the meal...we sing back to heaven.
- ▶ The sign of the cross in his death; total giving. Like Stephen, Peter, Paul, us; we enter death itself...which is the meal, which is the glory.



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Rubric #30

- ▶ *The minister continues, using one of the sections below.*

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Rubric #31
Institution Narrative.

► *The minister may say:*

The Narrative of the institution of the Supper, turns from the opening section of praise of the Father to a second section, praise of the Son.

The prayer, nonetheless, is still directed to the Father.



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The institution narrative is a liturgical text and is therefore not a reading of a Bible passage but a “*putting together*” of the four New Testament accounts of the institution of the supper...

- ▶ (*Matthew 26:26-28*
- ▶ *Mark 14:22-25*
- ▶ *Luke 22:17-20*
- ▶ *1 Corinthians 11: 23-26*)



Dl' Workshop on the liturgy Lutheran Church of the Good Shepherd

- ▶ The LBW provides four Eucharistic prayers.
- ▶ Eucharistic Prayer I and II are set in parallel columns in the Ministers Edition so that the presiding minister may, if desired, move from one column to the other, weaving a prayer appropriate to the occasion.
- ▶ See MDE page 29. #31.



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Rubric #31
Eucharistic Prayer I

- ▶ Follows this development and draws on these sources:
“Holy God, mighty Lord, gracious Father”:
 1. Praise of the Father, the three-fold title of God, each joined with an adjective, derive from the Liturgy of St. James and from Prayer III and echo the three-fold “*holy*” of the Sanctus. “*endless is your mercy and eternal your reign. You have filled all creation...*” for creation “*with light and life; (Genesis 1:1ff.; John 1:1-5...)*” Roman Catholic Prayers III and IV “*heaven and earth are full of your glory...*” (Isaiah 6:3), an echo of the Sanctus.



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- “*Through Abraham you promised to bless all nations...*” for salvation history (*Genesis 12:2*);
- Roman Prayer IV
- Naming Abraham without mention of Sarah, troubling to some, is admittedly patriarchal, but the church has no authority to change the canonical record: the biblical promise came to Abraham.
- More important than adding Sarah here is a recognition of the New Testament analogue. Mary, the woman to whom and in whom the promise was fulfilled.
- But...so what, use Sarah anyway! I do.

- ▶ You rescued Israel, your chosen people. Through the prophets you renewed your promise;
- ▶ (*Exodus 12:51—15:21*
- ▶ *St. Basil; Roman Prayer IV;*
- ▶ *Episcopal Eucharistic Prayers B, C, D.*)

For Christ “*and, at this end of all the ages*”, (*Acts 2:17; Hebrews 9:26; Apostolic Tradition*)

- ▶ “*This*” modifies the entire phrase “*end of all the ages*” and not simply “*end*” as if to say “*this end*” as opposed to some other end.



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The church is living in the last days, which began with the advent of Christ. *“you sent your Son, who in words and deeds proclaimed your kingdom and was obedient to your will, even to giving his life.”* see Roman Prayer IV.

▶ *“In the night...”*

2. Narrative of the Institution *“in which he was betrayed...”* The Verba are a recital of a particular event which justifies the present act of praise. The liturgical narrative is not a reading of part of the Bible; it is our telling the story now.



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- ▶ *“...for the remembrance of me. For as often as we eat of this bread and drink from this cup...”*
 - ▶ *(1 Corinthians 11:26*
 - ▶ *Liturgy of St. Basil,*
 - ▶ *St. Mark,*
 - ▶ *St. James,*
 - ▶ *Anaphora of the Twelve Apostles,*
 - ▶ *Gallican rite,*
 - ▶ *Mozarabic rite.)*
- “...we proclaim the Lord’s death until he comes.”*



Lit. Workshop on the Liturgy: Lutheran Church of the Good Shepherd

- ▶ In the Sacrament “*the sum of the whole gospel is contained,*” said Luther (*LW 36:183*)
“*Christ has died, Christ is risen. Christ will come again.*”
- ▶ The people’s acclamation is common to the four Roman prayers and Eucharistic Prayer A in the book of Common Prayer.




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3. The Remembrance (Anamnesis) of the Son

... *"Therefore, gracious Father, with this bread and cup we remember the life..."*

- ▶ We recall Jesus' life, death, and resurrection to memory before God and the fellowship.
- ▶ Since the institution narrative has brought the bread and cup to the center of attention, this calling to memory is done both with words and with the presence of the bread and cup. *"our Lord offered for us."*



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- ▶ From that moment when the Son of God emptied himself and became a human being (*see Philippians 2*), everything that he did was an offering of himself.
- ▶ His entire life as the Savior is the sacrifice he offered, and the church remembers the events of that life.
“And, believing the witness of his resurrection, we wait his coming in power to share with us the great and promised feast.”
- ▶ That the human act of thanksgiving using the bread and cup does not save humanity is acknowledged as the remembrance turns into anticipation of that fulfillment of Christ’s work which lies beyond all human working.



LDP Workshop on the liturgy Lutheran Church of the Good Shepherd

- ▶ Moreover, to be at table with Jesus is already to be in the eschatological kingdom. “*Amen, Come, Lord Jesus.*” (*Revelation 22:20*).
- ▶ This acclamation voices the eschatological emphasis which runs throughout the Eucharist and implores the presence of him without whom all human work is insufficient. “*Send now, we pray, your Holy Spirit,*”



DIP Workshop on the liturgy: Lutheran Church of the Good Shepherd

4. The Epiclesis of the Holy Spirit.

- ▶ The prayer is for the sending of the Spirit to the meal, so that it and all God's acts and promises may come to fulfillment. *"the spirit of our Lord."*
- ▶ The lower-case "*spirit*" is deliberately ambiguous: it is the Pauline understanding of the Holy Spirit as the Spirit of Christ; it is also the spirit of Christ in the sense of his mind, essential quality, characteristic attitude. *"and of his resurrection, that we who receive the Lord's body and blood..."*



DP Workshop on the liturgy, Lutheran Church of the Good Shepherd

- ▶ Those who receive the body of Christ are the body of Christ, made so by the Holy Spirit and given power to do his work in the world, which for him means living and suffering for others. *“may live to the praise of your glory and receive our inheritance with all your saints in light.” (Ephesians 1:12)*



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▶ *“Amen. Come, Holy Spirit.”*

The congregation’s prayer for the Spirit derives from the Pentecost antiphon *“Come, Holy Spirit, fill the hearts of the faithful and kindle in them the fire of your life.”* It balances the *“Come, Lord Jesus”* above.



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- ▶ *“Join our prayers with those of your servants of every time and every place”*

Here is a faint expression of the intercessions which have a part in nearly all the historic anaphoras, expanding the assembly’s consciousness of the wider fellowship of all humanity and the whole church, militant and triumphant.



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► *“and unite them with the ceaseless petitions”*

In Holy Communion individuals are united with Christ and with Christians throughout the world and with all those who have received the holy food through the centuries since Pentecost.



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- ▶ *“of our great high priest until he comes as victorious Lord of all.”*

With them they share the hope of the victorious coming of the Lord.



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5. Concluding doxology

- ▶ *“Through him with him, in him, in the unity of the Holy Spirit,”*

From the Roman canon.

In Western Trinitarian theology, the Holy Spirit is the bond between the Father and the Son, the guarantee of unity within the godhead.



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- ▶ *“all honor and glory is yours, Almighty Father, now and forever. Amen.”*

Only the LBW assigns the concluding doxology to the people, again to emphasize the corporate character of the Eucharistic assembly over which the president presides.

The doxology is sung to a melody which recalls the Sanctus, emphasizing the unity of the Great Thanksgiving, which began with singing the dialogue, Preface, and Sanctus.



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In the Roman and Episcopal rites the doxology is said or sung by the celebrant, and the people respond with the Great Amen.

► The Lord's Prayer

Used with Holy Communion since about A.D. 400. we pray to the Father with childlike trust.

(Matthew 6:9-13

Luke 11:2-4)



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Rubric #34
The Communion follows.

- *Sit*
- *The Communion follows. The bread may be broken for distribution.*

Now we are about to come to the table of the Lord, thus,
we are bold to say... "*our Father...*"



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Rubric #35

- ▶ *The presiding minister and the assisting ministers receive the bread and wine and then give them to those who come to receive. As the ministers give the bread and wine, they say these words to each communicant:*
- ▶ The body of Christ, given for you.
- ▶ The blood of Christ, shed for you.



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Rubric #36

- *The communicant may say:*
- **Amen.**

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Rubric #37

- ▶ *Hymns and other music may be used during the ministrations of Communion. One of the hymns may be the following.*

(John 1:29)

The Lamb of God about A.D. 700...recalls the words of John the Baptist at the time of Jesus' baptism.

Also a reminder of Israel in Egypt (*Exodus 12*) Christ is the true Passover Lamb.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #38

- *After all have returned to their places, the minister may say these or similar words.*
- **P** The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.
- **C** **Amen**



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #39

The Post-communion canticle.

- ▶ *The Post-Communion Canticle or an appropriate hymn is sung as the table is cleared.*

When Jesus and the disciples had finished the first Eucharist they sang a hymn before going out to the Mount of Olives.

The Nunc Dimittis...Latin for “*now you may dismiss.*”
(*Luke 2:29-32.*)

Simeon’s seeing the infant Jesus in the temple as the fulfillment of Israel’s salvation.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #40

The Post-communion prayer.

- ▶ The final prayer of the service: thanking God for his gift to us in the Sacrament, the means of grace.



DDP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #41

- ▶ *Silence for reflection.*



DP Workshop on the liturgy: Lutheran Church of the Good Shepherd

Rubric #42
The Benediction.

- ▶ *The minister blesses the congregation.*
(Numbers 6:22-27)

The worship now ends, as it began: with the grace of
God.



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

Rubric #43
The Dismissal.

‣ *The minister may dismiss the congregation.*

‣ **A** Go in peace. Serve the Lord.

‣ **C** **Thanks be to God.**

‣ *(Luke 7:50)*

The words Jesus Spoke to the sinful woman “*your faith has saved you...go in peace.*”

God has met us through his Son.



DJP Workshop on the liturgy' Lutheran Church of the Good Shepherd

- ▶ And in his Holy Spirit, God has decisively come...for us!
- ▶ Now we are sent forth with his blessing to serve him and his world.



DP Workshop on the Eucharist / Lutheran Church of the Good Shepherd

- Think about that...we are sent to serve him...we are the Body of Christ!
- We are the Meal for the world!
- The Holy Spirit has consecrated the assembled body, now the fraction takes place.
- The Deacon says... "*Go in peace. Serve the Lord.*" as a piece (peace) of the body of Christ to feed the world!
- It's beautiful! That is the rhythm of the dance! +



DP Workshop on the liturgy Lutheran Church of the Good Shepherd

APPENDIX J

THE SHEPHERD'S STAFF NEWSLETTER ARTICLES

JULY ARTICLE:

Liturgical Awareness

Praise the Lord everybody, I pray that this newsletter finds you well and faithful in fighting the beautiful fight of the faith. This article is one of three that I am writing to raise awareness among the membership for the need to assist new members of African descent to have a deeper appreciation of the Lutheran liturgy.

Since the genesis of the White flight in the 1990's there has been an influx in new worshippers from Roosevelt and the surrounding communities who are new to the historically high-church, traditional, European descent liturgy. As a result, many have not resonated with the historically high-church, traditional, European descent liturgy.

Although many of these newcomers spoke highly of the preaching and teaching at Good Shepherd, they complained about the liturgy and the music, which is of White European descent origins. The challenge for Good Shepherd is how to keep those in the church who do enjoy the high-church liturgy, and at the same time make liturgical changes that will make the newcomers more comfortable within a Lutheran context. In other words, how to maintain the integrity of the high-church, European descent Lutheran liturgy, yet be culturally honest and inclusive of those new to Lutheranism.

The church today is a Black multi-cultural congregation consisting of African Americans; Jamaicans; Haitians; Dominicans; Panamanians; Trinidadians and Virgin Islanders. About one-half of the church population is *new* to the Lutheran Church. A reading of the churches records indicate that they have come from the Baptist, Roman Catholic, Methodist, Presbyterian, Moravian, Episcopalian, and A.M.E. Zion churches and one family from the Jewish faith.¹ We gained only five (5) White members since 1991.

In 1992, we improved our music with the use of *Lead Me Guide Me*, a Roman Catholic hymnal inspired by Black Roman Catholics.² This was the beginning of our becoming more liturgically inclusive, paving the way for liturgical enculturation. For example, this hymnal includes Gospel hymns and spirituals indicative of the Black religious experience: *We've Come This Far by Faith* 225, *We Shall Overcome* 297, *There Is a Balm in Gilead* 157, *Father, I Stretch My Hands to Thee* 223. These songs help to express the common experience of people of African descent. According to Sister Thea Bowman: "Black sacred music lifts up Biblical symbols which bear the accumulated meanings of four hundred years of experience of the Black community in America."³

¹ Congregational Record, Annual Report, Good Shepherd Lutheran Church, Roosevelt, NY. 1993.

² *Lead Me, Guide Me, The African American Catholic Hymnal*. (Chicago: G.I.A. Publications, Inc., 1987).

³ *Ibid.*, Preface.

On January 17, 1993, Good Shepherd hosted the Commemoration of Dr. Martin Luther King, Jr. service. This was sponsored by the African American Lutheran Association. There were over 400 in attendance, the largest ever. Our church was chosen because of its reputation and tradition of being high-church. Those of African descent from other Lutheran churches were curious as to why we were high-church. The reason they were curious is that most of the Lutheran churches with a majority of members of African descent are not high-church. The high-church liturgy at Good Shepherd is the exception and not the norm. But what happened that day was that our high-church liturgy was blended with the cultural hymns and music of the Black religious tradition. For example, the musical instrument that supports high-church liturgy is usually the organ, but in this worship experience, in addition to the organ, the keyboard, electric guitar, drums, and saxophone were used. Some of the cultural hymns that were sung at this service included those mentioned. This worship experience encouraged us to continue the challenge to be culturally honest.

On February 20, 1994, the First Sunday in Lent, we went from two services to one service at 10 AM, due to the flight of White members. The 10 AM worship hour remains in effect until this day.

On February 10, 2001 Clive Kerr was employed as the new Minister of Music, the first Black Minister of Music at Good Shepherd. With the genesis of the new Minister of Music, B.A.S.I.C. (Brother And Sisters in Christ singing group); the Dance Ministry; the Praise and Worship Ministry, and the Hannah Prayer Ministry, Good Shepherd experienced a revival in renewed commitment and spirituality. Those members of African descent who became inactive prior to 2001 because they did not resonate with the historically high-church, traditional, European descent liturgy, became active once again and stewardship of time, talent, and resources increased by 25%.⁴ It is our hope that the development of new liturgies that are culturally honest and inclusive of those of African descent will continue these trends of growth. Look for my next article that will provide an overview of the history of high-church liturgy at Good Shepherd and an analysis of the symbols and rituals that are still in use today.

Fighting the beautiful fight,

Pastor Taylor+

⁴ Congregational Record, Annual Reports, Good Shepherd Lutheran Church, Roosevelt, NY. 2001-2007. 1

OCTOBER ARTICLE:

THE HISTORY OF HIGH CHURCH LITURGY AT GOOD SHEPHERD

The History of High Church Liturgy at Good Shepherd

This article is the second in a series of three. It will provide an overview of the history of high-church liturgy at Good Shepherd and an analysis of the symbols and rituals that are still in use today.

The Lutheran Church of the Good Shepherd from the beginning has been recognized as a worshipping congregation rooted in high-church liturgy started by the founding pastor, Pastor Trexler. The overall ethos of the congregation is rich in symbols and rituals that are evident of the high-church liturgy the moment one enters the Mass (worship service). The symbols and rituals are broken down in three distinct components: symbols and rituals that are physical (what we do with our bodies); symbols and rituals that are words; and symbols and rituals that are fixtures or appointments (objects used to enhance the Mass).

Symbols and Rituals That Are Physical

One of the main symbols and rituals that are physical is the sign of the cross. To make the sign of the cross, first you first touch your forehead with your right hand, bring your hand down the center of your body to the top part of your stomach, then take your hand up and over to your left shoulder, then over to your right shoulder. Each move is made with graceful motion and in a dignified manner. Making the sign of the cross is one of the ways we bless ourselves. We do this at the opening petition of the Confession and Forgiveness (In the Name of the Father and the +Son and the Holy Spirit); the Nicene Creed, during the last petition (and the life of the world to come), or the Apostles Creed (and the life everlasting. Amen.); when the Canticum for the preface is sung (Holy Holy) at the petition (Blessed is He who comes in the Name of the Lord); after everyone has received communion and the Celebrant says (the Body and Blood of our Lord Jesus Christ strengthen you and keep you in his grace); during the blessing of the congregation by the Celebrant (almighty God, Father, Son and Holy Spirit bless you now and forever); or (the Lord look upon you with favor and give you peace, in the name of the Father, Son, and Holy Spirit), and at other times during the Mass.

Another symbol that is physical is genuflecting. To genuflect bend the right leg so the knee touches the floor, keep the left foot flat on the floor and the back straight. This movement is made when in the presence of the Blessed sacraments. Genuflect toward the altar or aumbry or where ever the Sacraments are. During the Holy Communion when the Celebrant receives, the Sub-deacon and Deacon will genuflect with the Celebrant.

Another physical symbol is to reverence or bow. To reverence or bow is a simple lowering of the head to a forward position by bending the neck only. We reverence when crossing the altar, at the mention of the name "Jesus Christ", during the Nicene Creed at the petition "He became incarnate of the Virgin Mary and was made man."

New to this category of symbols, due to the praise and worship mass, is the clapping of the hands and the holy dance. They are noticeable, for example, while the congregation is praying or during the preaching dynamic; when we transform the monologue of the sermon into a dialogue. This is known as call and response, the preacher says something that moves someone and they might respond by saying out loud; "amen", "yes Lord", "praise the Lord" and so on, thus making the sermon a dialogue between the pulpit and the pew. Along with this call and response is the body movements. We use our bodies by dancing in the aisles (the holy dance), running up and down the aisle, or clapping the hands as to offer a physical "amen". It is these cultural dynamics that are indicative of people of African descent that is not a part of the normal Sunday morning Lutheran liturgy (except at Good Shepherd and other Lutheran churches with members of African descent that are culturally honest). Our Black Roman Catholics brothers and sisters have already taken the lead in addressing this concern of cultural inclusion in the Sunday Mass. The Reverend J-Glenn Murray, S.J. writes in these words:

Our celebration is Black. While a rose is a rose is a rose is a rose, a Louisiana Black Catholic is not a West Baltimore Black Catholic; neither is a New York Haitian Catholic a Los Angeles Black Catholic or a Chicago Black Catholic. What does reveal our worship as authentically Black is the interplay of some or all of the following: our indigenous music, dialogic preaching, effective and spontaneous prayer; a spirit of "fellowship"; hospitality; suspension of time; freedom of expression; body movement; conversion; the use of visual symbols; numerous poetic names for God; silence; clapping; personal testimony; vibrant color, and rich cloth. What makes our worship fundamentally Black is our Black life which arises from and shares in a common history, a common experience, a common struggle, a common culture, and a common soul. What makes our worship uniquely Black is our indomitable and uncanny ability to "sing the Lord's song in a strange land!" (Psalm 137:4)¹

Gary J. Dorrien, writing on the life of Gustavo Gutierrez, says: "even the most progressive European theologies were the products of European thought and experience, it was imperialistic to impose them on Latin American students."² We feel that the liturgy of the Lutheran Church is also a Lutheran European descent product based on their experiences. Therefore, as Lutherans of African descent, we need these new symbols in the liturgy that reflect our culture and life experience in order for it to be authentic.

A. Symbols and Rituals That Are Words

The ethos of our congregation can also be seen through the use of words. This symbol and ritual is called liturgy. Liturgy means the work of the people. They are the words we say that help us to focus our attention to God and not on ourselves. We do not worship the liturgy; the liturgy is only a means to an end, the way we focus our worship of God. The liturgy from the invocation to the benediction is either a direct quote or a paraphrase from scripture.

B. Symbols and Rituals That Are Fixtures or Appointments

There are many fixtures or appointments (items used to enhance the Mass) one is the baptistery where the font for baptism is located. The backdrop of the baptistery is a carved glass wall depicting all the petitions of the Apostles' Creed. On the right side of the baptistery is a statue of the Black Madonna reminding us that the people in the Bible were mostly people of color and not white Europeans. The floor where the font stands is made up of stones that were brought from a number of European churches and was dedicated in 1962. The walls in the nave are lined on both sides with the Stations of the Cross carved in wood.

Other symbols used in the liturgy are many that identify us as high-church. They are too many to list in this analysis, but a small example includes: the aumbry lamp, a light located near the aumbry to indicate the presence of the Sacred Elements as well as the presence of the Holy Spirit; the boat, a vessel, named by its shape, for holding incense before it is put into the censer or thurible; the burse, the case for the corporal; the corporal, a square linen cloth used upon the altar at communion; and the censer, a brass or silver pot in which incense is burned.

In my next and final article I will discuss the difference between high-church worship liturgy and the new praise and worship liturgy.

¹ *Lead Me, Guide Me, The African American Catholic Hymnal*. Chicago: G.I.A. Publications, Inc., 1987. The Liturgy of the Roman Rite and African American Worship. Reverend J-Glenn Murray, S.J. (pages are not numbered, it is a part of the Preface.)

² Dorrien, Gary J., *Reconstructing The Common Good: Theology and the Social Order*. Maryknoll, New York: Orbis Books, 1992, 103.

NOVEMBER ARTICLE:

FINAL ARTICLE "AWARENESS IN THE LITURGY"

Final Article

"Awareness in the Liturgy"

In this final article I will discuss the difference between high-church worship liturgy and the new praise and worship liturgy.

The membership of Good Shepherd over 60 years ago was typically a White/Caucasian congregation. Today she has a membership of over 600 African descent baptized members, with only 13 that are White/Caucasians. The average weekly worship attendance is 200.¹

Working with my Site Team, we decided that in order to stabilize our membership as well as strengthen and grow, we needed to adjust and blend in new ways of doing liturgy that would both maintain and satisfy those who are high-church, and attract and keep those who are new to the Lutheran liturgy. There are fourteen other Black Lutheran churches in the New York area that are looking to Good Shepherd to be the trailblazer in creating new ways to do liturgy, because they too want their membership of African descent to have a deeper appreciation of the Lutheran liturgy.

There are inadequate resources to address this challenge within the Lutheran Church. For example, six years ago the Black pastors of fourteen different churches formed what is known today as the Urban Leaders Institute (ULI). This institute was formed to help congregations of African descent within the Lutheran Church to strengthen and grow. According to ULI president Rev. Mack Smith, "We as people of African descent can no longer worship like those of European descent."² We believe that if Martin Luther was alive today, he would have a fit if he entered into one of our worship services and observed us worshipping as Lutherans of European descent. We teach that what we need as people of African descent in the Lutheran church is "cultural reawakening."³

There may be some in the Lutheran Church who may raise objection as to why a change in the liturgy is necessary. They may argue that if the liturgy is simply the words of scripture, what then makes it European Lutheran? What makes it European Lutheran is that only European Lutherans historically made contributions to what the Lutheran liturgy is today. When it comes to music, for example, those of the Lutheran European descent culture prefer to play each and every note which ends the song.

- When it comes to preaching, the sermon is a monologue, like in a one-way conversation.
- The prayers are already in written form.
- The congregation does not respond in body movements such as dancing, or clapping of the hands in response to what is being said, read, preached, or sung in the liturgy.
- The liturgy is a direct quote or paraphrase of scripture. On the other hand, people of African descent will take that same liturgy (the words of scripture) and add to it their cultural expressions.
- When it comes to the singing of hymns, we may sing past the last note or words by repeating the chorus.
- When it comes to the preaching dynamic, we transform the monologue into a dialogue. This is known as call and response: the preacher says something that moves someone, who might respond by saying out loud; "amen", "yes Lord", "praise the Lord" and so on, thus making the sermon a dialogue between the pulpit and the pew.
- When it comes to praying the prayers, we not only read pre-printed prayers, but also pray spontaneously as the Holy Spirit moves.
- And when it comes to body movement, we do not just sit in the pew. We use our bodies by dancing in the aisles (the holy dance), running up and down the aisle, or clapping the hands as to offer a physical "amen."

¹ Congregational Record, Annual reports, Good Shepherd Lutheran Church, Roosevelt, NY. 2007. 1

² Telephone interview with the Rev. Mack Smith, President of the Urban Leaders Institute, November 28, 2007.

³ Dorrien, Gary J., *Reconstructing The Common Good: Theology and the Social Order*. Maryknoll, New York: Orbis Books, 1992. 103.

Final Article

It is these cultural dynamics that are indicative of people of African descent that is not a part of the Sunday morning Lutheran liturgy. Our Black Roman Catholics brothers and sisters have already taken the lead in addressing this concern of cultural inclusion in the Sunday Mass. The Reverend J-Glenn Murray, S.J. writes in these words:

Our celebration is Black. While a rose is a rose is a rose is a rose, a Louisiana Black Catholic is not a West Baltimore Black Catholic; neither is a New York Haitian Catholic a Los Angeles Black Catholic or a Chicago Black Catholic. What does reveal our worship as authentically Black is the interplay of some or all of the following: our indigenous music, dialogic preaching, effective and spontaneous prayer; a spirit of "fellowship"; hospitality; suspension of time; freedom of expression; body movement; conversion; the use of visual symbols; numerous poetic names for God; silence; clapping; personal testimony; vibrant color, and rich cloth. What makes our worship fundamentally Black is our Black life which arises from and shares in a common history, a common experience, a common struggle, a common culture, and a common soul. What makes our worship uniquely Black is our indomitable and uncanny ability to "sing the Lord's song in a strange land!" (Psalm 137:4)⁴

Gary J. Dorrien, writing on the life of Gustavo Gutierrez, says: "even the most progressive European theologies were the products of European thought and experience, it was imperialistic to impose them on Latin American students."⁵ We feel that the liturgy of the Lutheran Church is also a Lutheran European descent product based on their experiences. Therefore, as Lutherans of African descent, we need new liturgies that reflect our culture and life experience in order for it to be authentic.

It is neither the Site Team's nor my intention to abolish the rich high-church liturgical tradition and practice that Good Shepherd has experienced for the past sixty years. Instead, we are seeking to maintain that tradition while at the same time incorporating within the context of high-church worship a new praise and worship style that is indicative of the Black religious experience (people of African descent).

One might ask: "What is the difference between high-church, and praise and worship?" In the Lutheran church, high-church is very formal in its presentation, whereas praise and worship is much less formal and lends itself to a dynamic of spontaneity. High-church tends to follow the rubrics (rules/guideline) of the worship book to the letter. For example, in the Lutheran Book of Worship (LBW), there are "is" rubrics and there are "may" rubrics. The "is" rubrics tell the worshiper that this part of the liturgy *must* be done. The "may" rubrics tell the worshiper that this part of the liturgy *may or may not* be done. Thus, in my opinion, high-church liturgy can become routine and boring, especially for those new to this type of worship. I have been told on many occasions from members that the worship is boring. One such member said, "Pastor, I like the preaching and the teaching, but I have to go somewhere else to get my praise on."

To illustrate further the difference between high-church and praise and worship style, I quote Andy Langford, who has researched and written on worship transitions. He writes, "A primary characteristic of a Liturgical service is that a congregation uses a printed worship bulletin that follows

⁴ *Lead Me, Guide Me, The African American Catholic Hymnal*. Chicago: G.I.A. Publications, Inc., 1987, The Liturgy of the Roman Rite and African American Worship. Reverend J-Glenn Murray, S.J. (pages are not numbered: it is a part of the Preface.)

⁵ Dorrien, Gary J., *Reconstructing The Common Good: Theology and the Social Order*. Maryknoll, New York: Orbis Books, 1992, 103.

Final Article

the same basic pattern each week.”⁶ Even when it comes to singing the hymns out of the LBW, once the last note is played and the last word is sung, everything stops. On the other hand, when a praise and worship song is sung, depending on the spirit of the congregation singing it, the worship leader or musicians may keep the congregation singing that song beyond its ending.

Langford also writes, “Liturgical worship’s primary audience is the church member who accepts, or is willing to struggle with, the received faith.”⁷ In other words, the primary audience is those who probably grew up in this type of worship environment. On the other hand, Langford continues, “The audience for Praise and Worship is composed of both church and unchurched believers...New members often come via transfer from Liturgical or other Praise and Worship congregations.”⁸ Churches that use the Praise and Worship style attract members who in general want a less formal worship service. They come to “get their praise on” and at the same time to learn something about what God would have them do. Langford writes that “the shape of Praise and Worship is twofold: worship and teaching. Worship consists of singing some traditional but mostly contemporary music for an extended time, interspersed with extemporaneous prayers.”⁹

The challenge for Good Shepherd will be to blend and marry these two popular styles of worship into one that will attract worshipers of both camps, thus strengthening, stabilizing and growing our congregation. The question that arises is how to introduce alternative liturgies. Langford advises, “Begin a new service as if starting a new church. Start with a dream. Does the worship team have a clear vision of what they wish to accomplish?”¹⁰ Now while strengthening, stabilizing and growing the church is something that almost every member dreams of what many in the church do not want are the changes that come with it. I am sure that there will be those who will voice the age old statements, “that is not the way we do things around here,” or “what is wrong with the way things are now?”

My methodology for these kinds of responses will be lots of patience, tolerance, and endurance. I will take the time necessary to educate and allow feedback from focus groups in the congregation concerning the new liturgies. Langford writes: “With a vision in hand, a team must engage in serious long-range planning.”¹¹ It has been my experience with this congregation that if they are included as a part of the process for decision making, then change comes a little easier.

Simple Survey

There have been three articles to raise your awareness concerning the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy. Please check below if your awareness was raised or not regarding the need to assist new members of African descent to have a deeper appreciation of the Lutheran liturgy. Please mail or bring in your response during the month of November. Thank you for your participation and cooperation.

My awareness was raised _____

My awareness was not raised _____

⁶ Andy Langford, *Transitions in Worship. Moving from Traditional to Contemporary*, Nashville: Abingdon Press, 1999, 23.

⁷ Ibid., 20.

⁸ Ibid., 26.

⁹ Ibid., 27.

¹⁰ Ibid., 105.

¹¹ Ibid., 106.

APPENDIX K

SIMPLE SURVEY

Simple Survey

There have been three articles to raise your awareness concerning the need to assist new members of African descent to have a deeper appreciation for the Lutheran liturgy. Please check below if your awareness was raised or not regarding the need to assist new members of African descent to have a deeper appreciation of the Lutheran liturgy. Please mail or bring in your response during the month of November. Thank you for your participation and cooperation.


My awareness was raised _____

My awareness was not raised _____

APPENDIX L

LITURGICAL WORKSHOP ATTENDANCE SHEET

1. Andrea McGlashan
2. Myrtle Peterson
3. Joan Porter
4. Paulette Harkins
5. LINDA MIDDLETON
6. Clemente Shephard
7. John Bogard
8. Lydia Phillips
9. Donna White
10. Dennis White
11. Barbara Mulholland
12. Donna Bennett
13. Virginia Hutsa
14. Christina Evans
15. Beverly Taylor
16. Lill Evans

- 17 Linda Bell
- 18 Lyntha Petras
- 19 Florence Thompson
- 20 Jobie Goodwin
- 21 Vicar Jeanine Duncan
- 22 Ruth Winfree
- 23 Odella Meyer
24. 
- 25 Emmy Rollo
- 26 Robin Banks
27. Susan Mantley
28. Al Mantley
29. David Leroy
30. Susan Mantley
31. Susan White
32. Michael Murphy
33. Debbie Kirkman
34. Geraldine Phylard
35. Susan Culverhouse

APPENDIX M

MINISTER'S TRAINING ATTENDANCE SHEETS

Minister's Training Attendance Sheet

June 14, 2008

Minister Andrea 

Minister Donna 

Minister Joan 

Minister Kennetha 

Minister Sherrie 

Minister Violet 

Site Team 



Minister's Training Attendance Sheet

June 28, 2008

Minister Andrea Andrea

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha Pettus

Minister Sherrie Sherrie Squires

Minister Violet Violet Walker

Site Team William Black Jr.
Kennetha Pettus

Minister's Training Attendance Sheet

July 12, 2008

Minister Andrea Andrea Hoch

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha Petrus

Minister Sherrie Sherrie Squires

Minister Violet Violet Miller

Site Team William Clark, Jr.
Kennetha A Petrus

Minister's Training Attendance Sheet

July 26, 2008

Minister Andrea Andrea

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha Pottus

Minister Sherrie Sherrie Squires

Minister Violet Violet Walker

Site Team William Clark, Jr.

Kennetha Pottus

Minister's Training Attendance Sheet

August 9, 2008

Minister Andrea Andrea

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha

Minister Sherrie Sherrie Squires

Minister Violet Violet Walker

Site Team William Black Jr.

Kennetha Pettus

Minister's Training Attendance Sheet

August 23, 2008

Minister Andrea Andrea

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha

Minister Sherrie Sherrie

Minister Violet Violet

Site Team William Black, Jr.

Kennetha

Minister's Training Attendance Sheet

September 13, 2008

Minister Andrea Andrea

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha Pittman

Minister Sherrie Sherrie Squires

Minister Violet Violet Walker

Site Team William Clark, Jr.

Kennetha Pittman

Minister's Training Attendance Sheet

September 27, 2008

Minister Andrea Andrea

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha Pettus

Minister Sherrie Sherrie Squires

Minister Violet Violet Williams

Site Team William Clark, Jr.
Kennetha A. Pettus

Minister's Training Attendance Sheet

October 11, 2008

Minister Andrea 

Minister Donna 

Minister Joan 

Minister Kennetha 

Minister Sherrie 

Minister Violet 

Site Team 



Minister's Training Attendance Sheet


October 25, 2008

Minister Andrea 

Minister Donna 

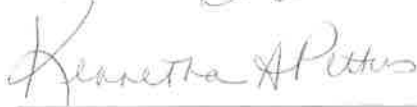
Minister Joan 

Minister Kennetha 

Minister Sherrie 

Minister Violet 

Site Team 



Minister's Training Attendance Sheet

November 8, 2008

Minister Andrea 

Minister Donna 

Minister Joan 

Minister Kennetha 

Minister Sherrie 

Minister Violet 

Site Team 



Minister's Training Attendance Sheet

November 15, 2008

Minister Andrea



Minister Donna



Minister Joan



Minister Kennetha




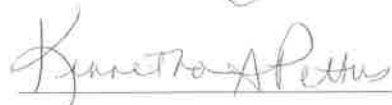
Minister Sherrie



Minister Violet



Site Team

Minister's Training Attendance Sheet

December 6, 2008

Minister Andrea 

Minister Donna 

Minister Joan 

Minister Kennetha 

Minister Sherrie 

Minister Violet 

Site Team 



Minister's Training Attendance Sheet

December 20, 2008

Minister Andrea 

Minister Donna 

Minister Joan 

Minister Kennetha 

Minister Sherrie 


Minister Violet 

Site Team 



Minister's Training Attendance Sheet

January 10, 2009

Minister Andrea 

Minister Donna 

Minister Joan 

Minister Kennetha 

Minister Sherrie 

Minister Violet 

Site Team 


Minister's Training Attendance Sheet

January 24, 2009

Minister Andrea Andrea

Minister Donna Donna

Minister Joan Joan

Minister Kennetha Kennetha Pettas

Minister Sherrie Sherrie Squires

Minister Violet Violet Walker

Site Team William Black, Jr.
Kennetha A. Pettas

APPENDIX N

TEXT FROM FIRST SUNDAY IN ADVENT BULLETIN

A warm welcome to all our guests. Lutherans celebrate the presence of Christ in the bread and wine of Holy Communion. Baptized Christians are welcome to receive Him with us in this Holy Meal. Please fill out a Worship Slip and pass it to an usher.

All are invited downstairs for **Coffee Hour** after the service.

Memorial Prayers are requested for John Mack, Jr. +11/24/08, father of John Mack.

Prayers for Healing are asked for Henry Moone, Kristian Evans, Kelton Evans, Pat Goodwine, Denise Nurse, Ruth Myhand, Jessica Phillips, Joyce Lywood, Medline Thomas, Alice Cuttino, Ed Camen, Beverly E. Taylor, Dortha Richardson, Christine Birch, Raymond Harth, Evelyn Knoll, Bertha Ervins, Deacon Charlie, Samuel Pippens, Healey Williamson, Leha Gabay, Larry Ferraro, Inez Brown, Pauline Lindsay, Jose Luis Molina, Jr.
(Names will remain on this list for four weeks-you may call the office again if you want to resubmit a name after that time.)

Prayers are asked for our ministers being consecrated today: Kennetha Pettus, Andrea McGlashan, Joan Porter, Sherrie Squires, Violet Walker, Donna White.

Birthday Blessings are asked for William David Clark, son of Pr. Clark, who will be 5 years old on Wednesday.

Prayers are asked for our Family Life Center, that God will bless us with the extraordinary if we are faithful with the ordinary by honoring our pledge.

Next Sunday you are invited to the **Annual Concert of Metro NY Black Pastors Group** here at Good Shepherd at 4 pm.

Please be sure to come out and support "**Alina & Friends in Concert**" on December 14th at 3 pm. Tickets can be bought from any member of the Tabitha Circle. Donation: \$15 - 18 yrs & older; \$10 - 7-17 yrs; Free for children 6 yrs & under.



Christmas is a time we remember our beloved deceased. Christmas Poinsettias may be given as **Memorials or Gifts of Love**. Please put your Offering in a Flower Envelope (in the pew rack) and mark it "**Christmas**". The deadline is December 21st.

APPENDIX O

CERTIFICATE FOR MINISTERS




CERTIFICATE OF
CONSECRATION

Donna White

Having been chosen as a women
"of good report,
full of the Spirit and of wisdom,"
and capable of using the office well,
was set apart publicly
to the office and work of

MINISTER

by the
Lutheran Church of the Good Shepherd,
Roosevelt, New York,
this first Sunday in Advent, November 30, 2008.


Pastor


Associate Pastor

APPENDIX P

LETTER FROM DR. BOUMAN



Evangelical Outreach and Congregational Mission

Evangelical Lutheran Church in America

God's work. Our hands.

January 29, 2009

The Rev. Jerome D. Taylor
Good Shepherd Lutheran Church
230 Brookside Avenue
Roosevelt NY 11575-1999

Dear Pastor Taylor,

I want to thank you for the opportunity to review the blended liturgy you have shared with me.

It was also my great joy to attend that liturgy as your bishop. I will never forget the stately, yet joyful procession, in full "high church" regalia to the Gospel classic "Order My Steps." The mood and tone of the entire liturgy was one of faithfulness to the "ordo" of the Western Catholic tradition (to which Lutherans are heir) and relevant cultural integrity to Black traditions of worship in America. The liturgy was stunning. God was rightly praised.

I am asking the new director for worship in the ELCA, Pastor Robert Schaefer, to review the liturgy so that it can be shared more widely. God bless you.

In Christ,

The Rev. Dr. Stephen P. Bouman
Executive Director
Evangelical Outreach and Congregational Mission

SPB/sas
file/taylor

cc: The Rev. Robert Schaefer

APPENDIX Q

HOLY COMMUNION LITURGY

BRIEF ORDER FOR CONFESSION AND FORGIVENESS

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father, and of the + Son, and of the Holy Spirit.

C **Amen**

P Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. (236)

C **Amen**

P If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Kneel/Stand

Silence for reflection and self-examination.

P Most merciful God,

C **we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen**

The minister stands and addresses the congregation.

P Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.

C **Amen**

ANNOUNCEMENTS

The minister may announce the day and its significance before the Entrance Hymn, before the lessons, or at another appropriate time.

ENTRANCE HYMN

Stand

The Entrance Hymn or Psalm is sung.

GREETING

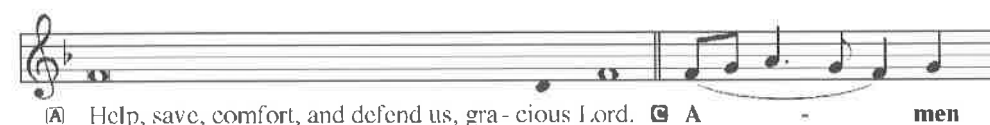
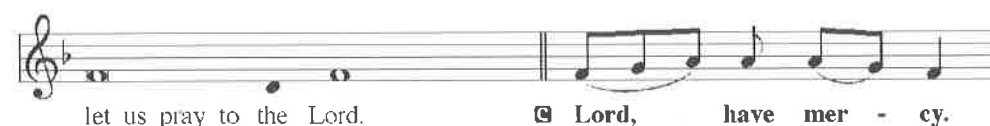
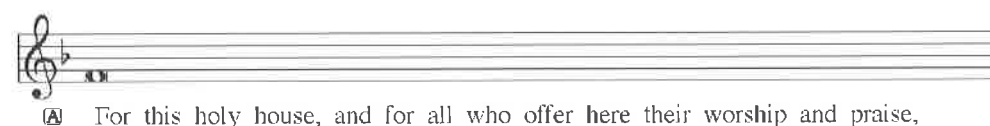
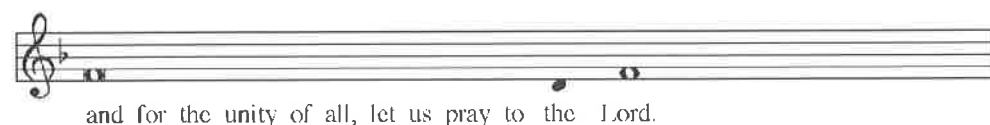
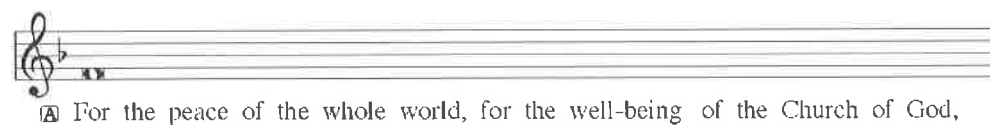
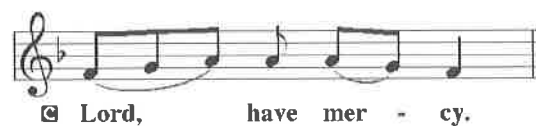
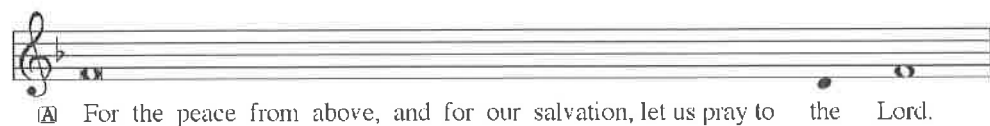
The minister greets the congregation.

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C And also with you.

KYRIE

The Kyrie may follow.



HYMN OF PRAISE

The Hymn of Praise or another appropriate hymn may be sung.

OPTION A: Glory to God

A musical score for a hymn titled 'Glory to God'. The score is written on a single staff in G major (one sharp) and 4/4 time. It consists of nine lines of music, each with a corresponding line of lyrics. The lyrics are: 'Glory to God in the highest, and peace to his people on earth. Lord God, heavenly king, almighty God and Father: We worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God: You take away the sin of the world; have mercy on us. You are seated at the right hand of the Father; receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen'.

Glory to God in the highest, and peace to his people on earth.

Lord God, heav - en - ly king, al - might - y God and Fa - ther:

We wor - ship you, we give you thanks, we praise you for your glo - ry.

Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God:

You take a - way the sin of the world; have mer - cy on us.

You are seat - ed at the right hand of the Fa - ther; re - ceive our prayer.

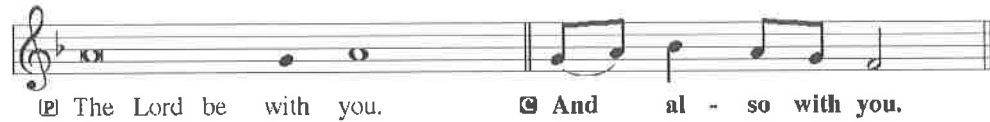
For you a - lone are the Ho - ly One, you a - lone are the Lord,

you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,

in the glo - ry of God the Fa - ther. A - men

PRAYER OF THE DAY

The Prayer of the Day is said; the salutation may precede it.



FIRST LESSON:

Sit

The First Lesson is announced and read.

A The First Lesson is from the _____ chapter of _____.

After the lesson the reader may say:

A Here ends the reading.

PSALM:

The appointed Psalm is sung or said.

SECOND LESSON:

The Second Lesson is announced and read.

A The Second Lesson is from the _____ chapter of _____.

After the lesson the reader may say:

A Here ends the reading.

VERSE

Stand

The appointed Verse is sung by the choir, or the congregation may sing the appropriate Verse below.

OPTION A: Alleluia



GOSPEL:

The Gospel is announced.

P The Holy Gospel according to St. _____, the _____ chapter.



After the reading the minister may say:

P The Gospel of the Lord.



SERMON

The Hymn of the Day may be sung before the Sermon.

Sit

The Sermon. Silence for reflection may follow.

HYMN OF THE DAY

Stand

The Hymn of the Day is sung.

CREED

The Creed may be said. The Nicene Creed is said on all festivals and on Sundays in the occasions of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.

**C I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.*
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen**

**Or, He descended to the dead.*

PRAYERS OF INTERCESSION

PEACE

The Peace is shared at this time or after the Lord's Prayer, prior to the distribution.

P The peace of the Lord be with you always.

C And also with you.

The ministers and congregation may greet one another in the name of the Lord.

Peace be with you.

Peace be with you.

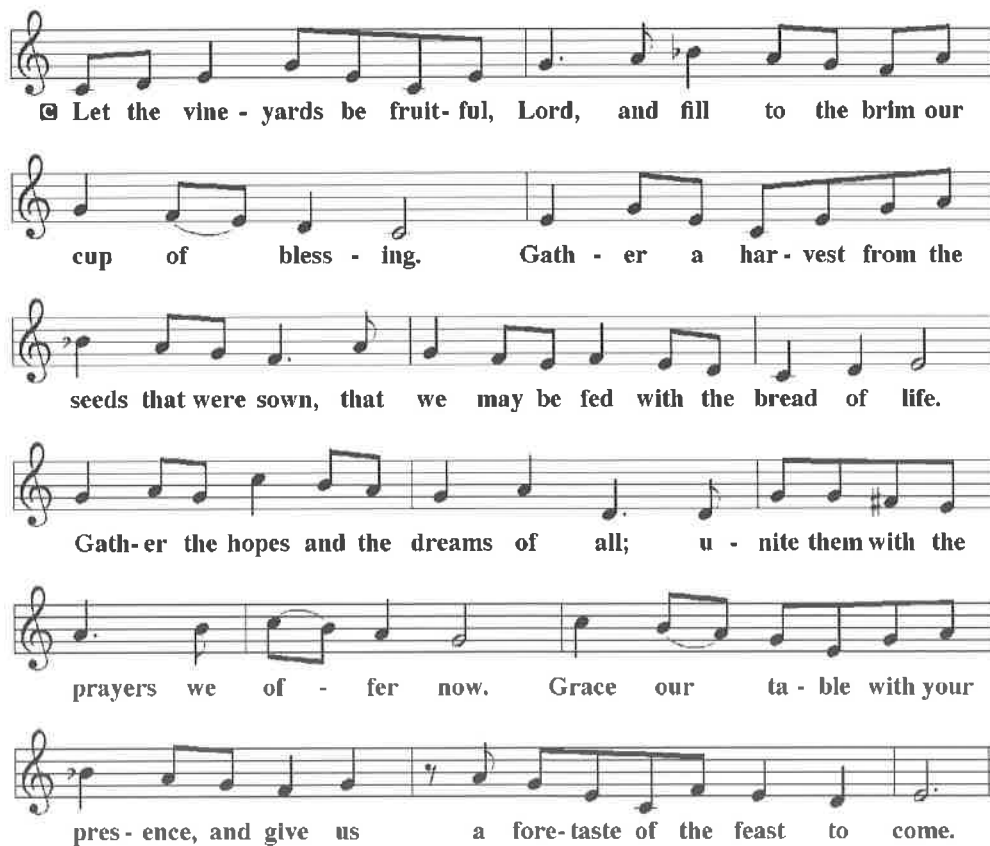
OFFERING

Sit

The Offering is received as the Lord's table is prepared.

The appointed Offertory may be sung by the choir as the gifts are presented, or the congregation may sing one of the following offertories, or an appropriate hymn or psalm may be sung.

Stand



Let the vine - yards be fruit - ful, Lord, and fill to the brim our
cup of bless - ing. Gath - er a har - vest from the
seeds that were sown, that we may be fed with the bread of life.
Gath - er the hopes and the dreams of all; u - nite them with the
prayers we of - fer now. Grace our ta - ble with your
pres - ence, and give us a fore - taste of the feast to come.

OFFERTORY PRAYER

Sit

After the gifts have been presented, one of these prayers is said.

A Let us pray.

A Merciful Father,

C we offer with joy and thanksgiving what you have first given us—our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen (239)

DIALOGUE

Stand

The ministers make ready the bread and wine.

The Great Thanksgiving is begun by the minister standing at the altar.

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff begins with a 'P' time signature, followed by 'The Lord be with you.' and a 'C' time signature, followed by 'And al - so with you.' The second staff begins with a 'P' time signature, followed by 'Lift up your hearts.' and a 'C' time signature, followed by 'We lift them to the Lord.' The third staff begins with a 'P' time signature, followed by 'Let us give thanks to the Lord' and 'our God,'. The fourth staff begins with a 'C' time signature, followed by 'It is right to give him thanks' and 'and praise.'

P The Lord be with you. **C** And al - so with you.

P Lift up your hearts. **C** We lift them to the Lord.


P Let us give thanks to the Lord our God,

C It is right to give him thanks and praise.

PREFACE

The preface appropriate to the day or occasion is sung or said.

SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav-en and earth are full of your glo- ry. Ho - san - na. Ho - san - na.
Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

THANKSGIVING

The minister continues.

P Holy God, mighty Lord, gracious Father:
Endless is your mercy and eternal your reign.
You have filled all creation with light and life;
heaven and earth are full of your glory.
Through Abraham you promised to bless all nations.
You rescued Israel, your chosen people.
Through the prophets you renewed your promise;
and, at this end of all the ages, you sent your Son,
who in words and deeds proclaimed your kingdom
and was obedient to your will, even to giving his life.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup
we proclaim the Lord's death until he comes.

C Christ has died. Christ is risen. Christ will come again.

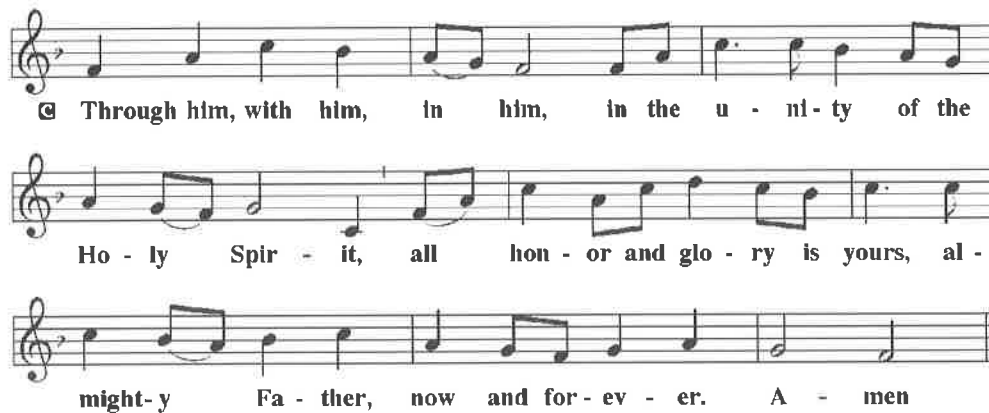
P Therefore, gracious Father, with this bread and cup
we remember the life our Lord offered for us.
And, believing the witness of his resurrection, we await his coming in power
to share with us the great and promised feast.

C Amen. Come, Lord Jesus.

P Send now, we pray, your Holy Spirit,
the spirit of our Lord and of his resurrection,
that we who receive the Lord's body and blood
may live to the praise of your glory
and receive our inheritance with all your saints in light.

C Amen. Come, Holy Spirit.

P Join our prayers with those of your servants of every time and every place,
and unite them with the ceaseless petitions of our great high priest
until he comes as victorious Lord of all.



THE LORD'S PRAYER

**C Our Father, who art in heaven,
 hallowed be thy name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
 as we forgive those who trespass against us;
and lead us not into temptation,
 but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
 forever and ever. Amen**

COMMUNION

Sit

The Communion follows. The bread may be broken for distribution.

The presiding minister and the assisting ministers receive the bread and wine and then give them to those who come to receive. As the ministers give the bread and wine, they say these words to each communicant:

The body of Christ, given for you.
The blood of Christ, shed for you.

The communicant may say:
Amen.

Hymns and other music may be used during the ministration of Communion. One of the hymns may be the following.

G Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

Stand

After all have returned to their places, the minister may say these or similar words.

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C Amen

CANTICLE

The Post-Communion Canticle or an appropriate hymn is sung as the table is cleared.



C Thank the Lord and sing his praise; tell ev-'ry-one what he has done.



Let all who seek the Lord re - joice and proud-ly bear his name.



He re - calls his prom - is - es and leads his peo - ple forth in joy with



shouts of thanks - giv - ing. Al - le - lu - ia. Al - le - lu - ia.

POST-COMMUNION PRAYER

A Let us pray.

OPTION A: We give you thanks, almighty God

A We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life; and we pray that in your mercy you would strengthen us, through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord. (241)

C **Amen**

OPTION B: Pour out upon us the spirit of your love, O Lord

A Pour out upon us the spirit of your love, O Lord, and unite the wills of those whom you have fed with one heavenly food; through Jesus Christ our Lord. (242)

C **Amen**

OPTION C: Almighty God, you gave your Son

A Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord. (243)

C Amen

Silence for reflection.

BLESSING

The minister blesses the congregation.

Almighty God, Father, ☩ Son,
and Holy Spirit, bless you now and for - ever.

A - men

DISMISSAL

The minister may dismiss the congregation.

A Go in peace. Serve the Lord.

C Thanks be to God.

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APPENDIX R

HEALING MASS LITURGY

BRIEF ORDER FOR CONFESSION AND FORGIVENESS

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father, and of the + Son, and of the Holy Spirit.

C **Amen**

P Since we have such a great high priest who has passed through the heavens, Jesus Christ our Lord, let us with confidence draw near to God, that we may receive mercy and find grace in time of need.

Silence for reflection and self-examination.

C **Have mercy on us, O God, according to your lovingkindness. In your great mercy, wash away our iniquity and cleanse us from our sin. Create in us clean hearts, O God, and renew a right spirit within us. Do not remove us from your presence; do not take your Spirit away. Restore to us the joy of your salvation, and sustain us with your Spirit. Amen**

P God is merciful and gracious, granting forgiveness through Jesus Christ to all who confess their sin. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sin, in the name of the Father, and of the + Son, and of the Holy Spirit.

C **Amen**

ENTRANCE HYMN

Stand

The Entrance Hymn or Psalm is sung.

GREETING

The pastor greets the congregation.

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C And also with you.

LITANY FOR HEALING

The deacon or minister leads the congregation.

D/M: God of grace, you nurture us with a love deeper than any we know, and your will for us is always healing and salvation.

C: We praise you and thank you, O God.

D/M: God of love, you enter into our lives, our pain, and our brokenness, and you stretch out your healing hands to us wherever we are.

C: We praise you and thank you, O God.

D/M: God of strength, you fill us with your presence and send us forth with love and healing to all whom we meet.

C: We praise you and thank you, O God.

D/M: God of love, we ask you to hear the prayers of your people.

C: Hear us, O God of life.

D/M: We pray for the world, that your creation may be understood and valued.

C: Hear us, O God of life.

D/M: Touch with your healing power the minds and hearts of all who suffer from sickness, injury, or disability, and make them whole again.

C: Hear us, O God of life.

D/M: Touch with your healing power all those who are about to undergo an operation.

C: Hear us, O God of life.

D/M: Touch with your healing power the minds and hearts of all who live in confusion or doubt, and fill them with your light.

C: Hear us, O God of life.

D/M: Touch with your healing power the minds and hearts of all who are burdened by anguish, despair, or isolation, and set them free in love.

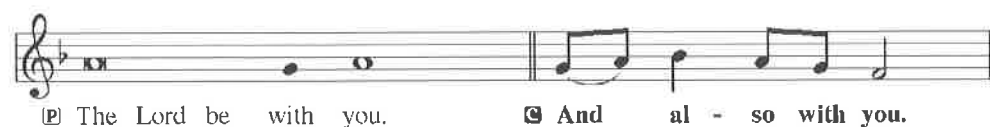
C: Hear us, O God of life...Amen

WELCOME & ANNOUNCEMENTS

The minister may announce the day and its significance before the Entrance Hymn, before the lessons, or at another appropriate time.

PRAYER OF THE DAY

The Prayer of the Day is said; the salutation may precede it.



MIRIAM DANCE MINISTRY

The dance ministry leads the dance to Psalm 51, "Create in me a clean heart..."

FIRST LESSON:

Sit

The First Lesson is announced and read.

A The First Lesson is from the _____ chapter of _____.

After the lesson the reader may say:

A Here ends the reading.

PSALM:

The appointed Psalm is sung or said.

SECOND LESSON:

The Second Lesson is announced and read.

A The Second Lesson is from the _____ chapter of _____.

After the lesson the reader may say:

A Here ends the reading.

GOSPEL:

The Gospel is announced.

D The Holy Gospel according to St. _____, the _____ chapter.



After the reading the deacon may say:

D The Gospel of the Lord.



MUSICAL SELECTION

The Hymn of the Day may be sung before the Sermon.

Sit

The Sermon. Silence for reflection may follow.

HYMN OF THE DAY

Stand

The Hymn of the Day is sung.

CREED

The Creed may be said. The Nicene Creed is said on all festivals and on Sundays in the occasions of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.

**C I believe in God, the Father almighty,
 creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.*
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen**

**Or, He descended to the dead.*

ALTAR CALL AND PRAYERS

The Prayers are optional, other prayers may be offered. As the minister prays, members are invited to come forward to the altar for individual prayer.

M: God the Father, whose will for all people is health and salvation;

C: Have mercy on us.

M: God the Son, who came that we might have life and have it more abundantly;

C: Have mercy on us.

M: God the Spirit, whose temple our bodies are;

C: **Have mercy on us.**

M: Holy Trinity, in whom we live, and move, and have our being;

C: **Have mercy on us.**

M: Eternal Christ, your abiding Spirit renews our minds; restore to wholeness all those who have been broken in life or in spirit by violence within their families; restore to wholeness all those who have been broken in life or in spirit by violence within our Family of Nations...restore to them the power of your love; and give to them the strength of your presence.

C: **Heal your people, Lord.**

M: Let us now name before God and this community gathered those, including ourselves, for whom we seek healing.

(The Deacon & congregation may call out names.)

M: We lift up before you this day all those who have died fighting the beautiful fight of the faith.

(The Deacon & congregation may call out names of those who have died.)

M: That they may have rest...

C: **In that place where there is no pain or grief, but life eternal.**

M: O God, in you all is turned to light, and brokenness is healed. Look with compassion on us and on those for whom we pray, that we may be re-created in wholeness, in love, and in compassion for one another.

C: Amen.

PEACE

The Peace is shared at this time.

P The peace of the Lord be with you always.

C And also with you.

The pastor and congregation may greet one another in the name of the Lord.

Peace be with you.

Peace be with you.

OFFERING

The Offering is received as the Lord's table is prepared.

Sit

CHOIR ANTHEM

The following Offertory may be sung by the congregation as the youth dance ministry leads the procession forward to the altar.

Stand

Let Us Break Bread Together

- 1 Let us break bread together on our knees;
 let us break bread together on our knees.

Refrain

When I fall on my knees,
with my face to the rising sun,
O Lord, have mercy on me.

- 2 Let us drink wine together on our knees;
 let us drink wine together on our knees.

Refrain

- 3 Let us praise God together on our knees;
 let us praise God together on our knees.

Refrain

Text: African American spiritual

OFFERTORY PRAYER

Sit

After the gifts have been presented, one of these prayers is said.

A Let us pray.

A Merciful Father,

C we offer with joy and thanksgiving what you have first given us—our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen (239)

DIALOGUE

Stand

The ministers make ready the bread and wine.

The Great Thanksgiving is begun by the minister standing at the altar.

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff begins with a 'P' (Psalms) symbol. The second staff begins with a 'C' (Credo) symbol. The third staff begins with a 'P' (Psalms) symbol. The fourth staff begins with a 'C' (Credo) symbol.

P The Lord be with you. **C** And al - so with you.

P Lift up your hearts. **C** We lift them to the Lord.

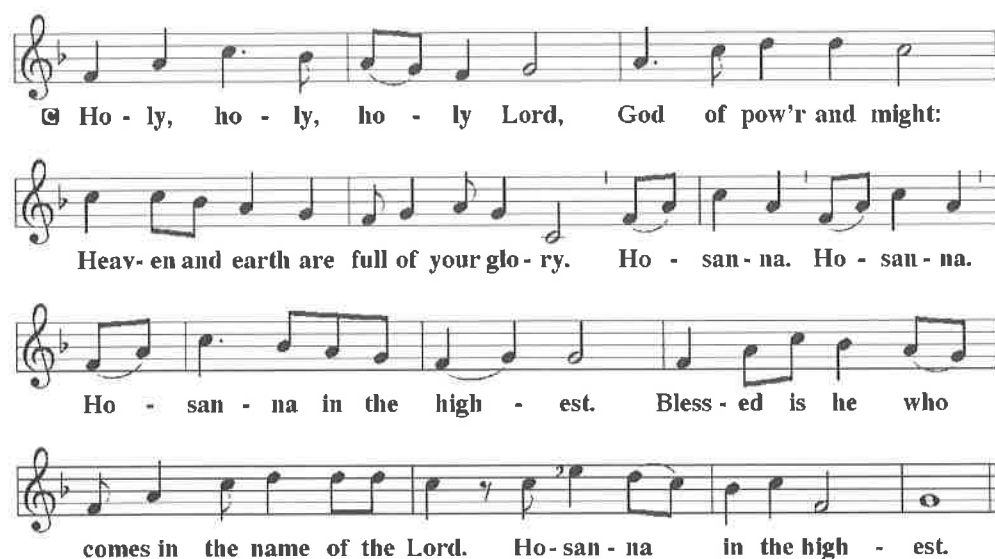
P Let us give thanks to the Lord our God.

C It is right to give him thanks and praise.

PREFACE

The preface appropriate to the day or occasion is sung or said.

SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav-en and earth are full of your glo-ry. Ho - san - na. Ho - san - na.
Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

THANKSGIVING

The pastor continues.

P Holy God, mighty Lord, gracious Father:
Endless is your mercy and eternal your reign.
You have filled all creation with light and life;
heaven and earth are full of your glory.
Through Abraham you promised to bless all nations.
You rescued Israel, your chosen people.
Through the prophets you renewed your promise;
and, at this end of all the ages, you sent your Son,
who in words and deeds proclaimed your kingdom
and was obedient to your will, even to giving his life.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup
we proclaim the Lord's death until he comes.

C Christ has died. Christ is risen. Christ will come again.

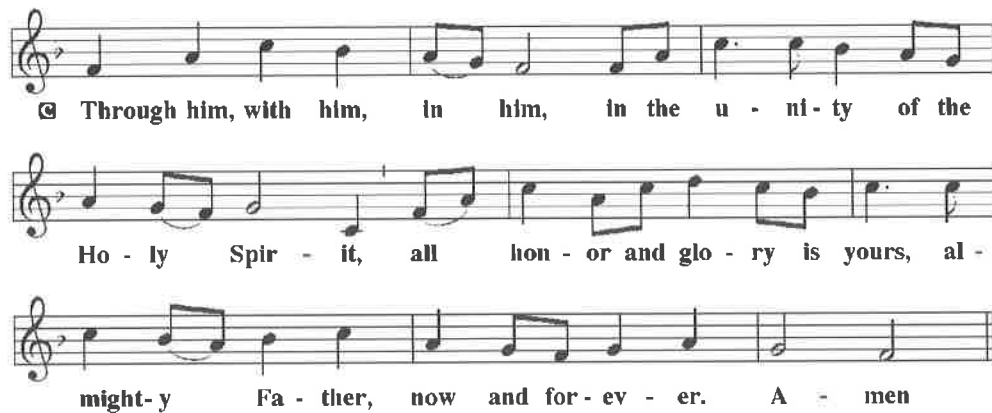
P Therefore, gracious Father, with this bread and cup
we remember the life our Lord offered for us.
And, believing the witness of his resurrection, we await his coming in power
to share with us the great and promised feast.

C Amen. Come, Lord Jesus.

P Send now, we pray, your Holy Spirit,
the spirit of our Lord and of his resurrection,
that we who receive the Lord's body and blood
may live to the praise of your glory
and receive our inheritance with all your saints in light.

C Amen. Come, Holy Spirit.

P Join our prayers with those of your servants of every time and every place,
and unite them with the ceaseless petitions of our great high priest
until he comes as victorious Lord of all.



THE LORD'S PRAYER

**C Our Father, who art in heaven,
 hallowed be thy name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
 as we forgive those who trespass against us;
and lead us not into temptation,
 but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
 forever and ever. Amen**

COMMUNION

Sit

The Communion follows. The bread may be broken for distribution.

The presiding pastor and the assisting ministers and deacons receive the laying on of hands and anointing with oil then the bread and wine. They then do the same to those who come to receive.

The minister lays both hands on the person's head and says:

I lay my hands upon you in the name of our Lord and Savior Jesus Christ, beseeching him to uphold you and fill you with grace, that you may know the healing power of his love. Amen.

The minister then dips a thumb in the oil and makes the sign of the cross on the person's forehead, saying:

I anoint you with oil in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

As the pastor and deacons give the bread and wine, they say these words to each communicant:

**The body of Christ, given for you.
The blood of Christ, shed for you.**

The communicant may say:

Amen.

Hymns and other music may be used during the ministration of Communion. One of the hymns may be the following.

C Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a - way the sin of the
world; have mer-cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

Stand

After all have returned to their places, the minister may say these or similar words.

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his
grace.

C **Amen**

CANTICLE

The Post-Communion Canticle or an appropriate hymn is sung as the table is cleared.

Keep in Mind That Jesus Christ Has Died for Us

Refrain

Keep in mind that Jesus Christ has died for us and is risen from the dead.
He is our saving lord; he is joy for all ages.

- 1 If we die with the Lord, we shall live with the Lord.
If we endure with the Lord, we shall live with the Lord.
- 2 In him all our sorrows, in him all our joy.
In him hope of glory, in him all our love.
- 3 In him our redemption, in him all our grace.
In him our salvation, in him all our peace.

POST-COMMUNION PRAYER

A Let us pray.

OPTION A: We give you thanks, almighty God

A We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life; and we pray that in your mercy you would strengthen us, through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord. (241)

C **Amen**

OPTION B: Pour out upon us the spirit of your love, O Lord

A Pour out upon us the spirit of your love, O Lord, and unite the wills of those whom you have fed with one heavenly food; through Jesus Christ our Lord. (242)

C Amen

OPTION C: Almighty God, you gave your Son

A Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord. (243)

C Amen

Silence for reflection.

BLESSING

The minister blesses the congregation.

Almighty God, Father, Son,
and Holy Spirit, bless you now and for ever.

A - men

A - men

DISMISSAL

The minister may dismiss the congregation.

A Go in peace. Serve the Lord.

C Thanks be to God.

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APPENDIX S

PRAISE AND WORSHIP MASS LITURGY

BRIEF ORDER FOR CONFESSION AND FORGIVENESS

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father, and of the + Son, and of the Holy Spirit.

C **Amen**

P Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. (236)

C **Amen**

P If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Kneel/Stand

Silence for reflection and self-examination.

P Most merciful God,

C **we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen**

The pastor stands and addresses the congregation.

P Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.

C **Amen**

THE CALL TO WORSHIP

The pastor leads the call of worship appropriate for the season.

P: Christ the Lord is risen.
C: **The stone is rolled away!**
P: Death has now been vanquished.
C: **The stone is rolled away!**
P: Come, bow down and worship.
C: **The stone is rolled away!**
P: Come, let us adore him.
C: **The stone is rolled away!**
P: Give God all the glory.
C: **The stone is rolled away!**
P: Alleluia! Christ is risen!
C: **Christ is risen indeed. Alleluia!**

ENTRANCE HYMN

Stand

The Entrance Hymn or Psalm is sung.

PRAYER OF THE DAY

The minister prays the prayer.

GREETING

The minister greets the congregation.

P Alleluia! Christ is risen.
C: **Christ is risen indeed. Alleluia!**
P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.
C **And also with you.**

ANNOUNCEMENTS AND WELCOME

The pastor may announce the day and its significance before the Entrance Hymn, before the lessons, or at another appropriate time.

PRAISE AND WORSHIP CHOIR

The Praise and Worship Choir along with a minister leads the congregation in three or more praise songs.

PRAISE PRAYER

The praise prayer is led by the minister of the day.

THE WORD/BLESSING OF THE LECTOR

The pastor leads the congregation with the following prayer.

P: Let us pray.

C: Bless _____ & _____

O God of mercy, and bless us as we listen to the words of the scriptures.

May they touch our hearts and lead us to return to you, through Jesus Christ our Lord.

Amen

FIRST LESSON:

Sit

The First Lesson is announced and read.

A The First Lesson is from the _____ chapter of _____.

After the lesson the reader may say:

A Here ends the reading.

SECOND LESSON:

The Second Lesson is announced and read.

A The Second Lesson is from the _____ chapter of _____.

After the lesson the reader may say:

A Here ends the reading.

GOSPEL:

The Gospel is announced.

D The Holy Gospel according to St. _____, the _____ chapter.



After the reading the minister may say:

D The Gospel of the Lord.



MUSICAL SELECTION

SERMON

The Hymn of the Day may be sung before the Sermon.

Sit

The Sermon. Silence for reflection may follow.

HYMN OF THE DAY

Stand

The Hymn of the Day is sung.

CREED

The Creed may be said. The Nicene Creed is said on all festivals and on Sundays in the occasions of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.

**C I believe in God, the Father almighty,
 creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.*
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen**

**Or, He descended to the dead.*

PRAYERS OF INTERCESSION

BIRTHDAY BLESSING

Those who are celebrating birthdays for the month are welcome to come to the altar for a blessing.

PEACE

The Peace is shared at this time or after the Lord's Prayer, prior to the distribution.

**P The peace of the Lord be with you always.
C And also with you.**

The pastor, deacon, ministers and congregation may greet one another in the name of the Lord.

Peace be with you.

Peace be with you.

OFFERING

Sit

The Offering is received as the Lord's table is prepared.

The appointed Offertory may be sung by the choir as the gifts are presented, or the congregation may sing one of the following offertories, or an appropriate hymn or psalm may be sung.

Stand

Give Thanks

Give thanks with a grateful heart,
give thanks to the Holy One,
give thanks because he's given Jesus Christ, his Son.
Give thanks with a grateful heart,
give thanks to the Holy One,
give thanks because he's given Jesus Christ, his Son.

And now let the weak say, "I am strong,"
let the poor say, "I am rich,"
because of what the Lord has done for us.
And now let the weak say, "I am strong,"
let the poor say, "I am rich,"
because of what the Lord has done for us.
Give thanks!

OFFERTORY PRAYER

Sit

After the gifts have been presented, one of these prayers is said.

A Let us pray.

A Merciful Father,

C we offer with joy and thanksgiving what you have first given us—our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen (239)

DIALOGUE

Stand

The ministers make ready the bread and wine.

The Great Thanksgiving is begun by the minister standing at the altar.

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff begins with a 'P' (Piano) dynamic marking. The second staff begins with a 'P' (Piano) dynamic marking. The third staff begins with a 'P' (Piano) dynamic marking. The fourth staff begins with a 'C' (Crescendo) dynamic marking.

P The Lord be with you. **C** And al - so with you.

P Lift up your hearts. **C** We lift them to the Lord.

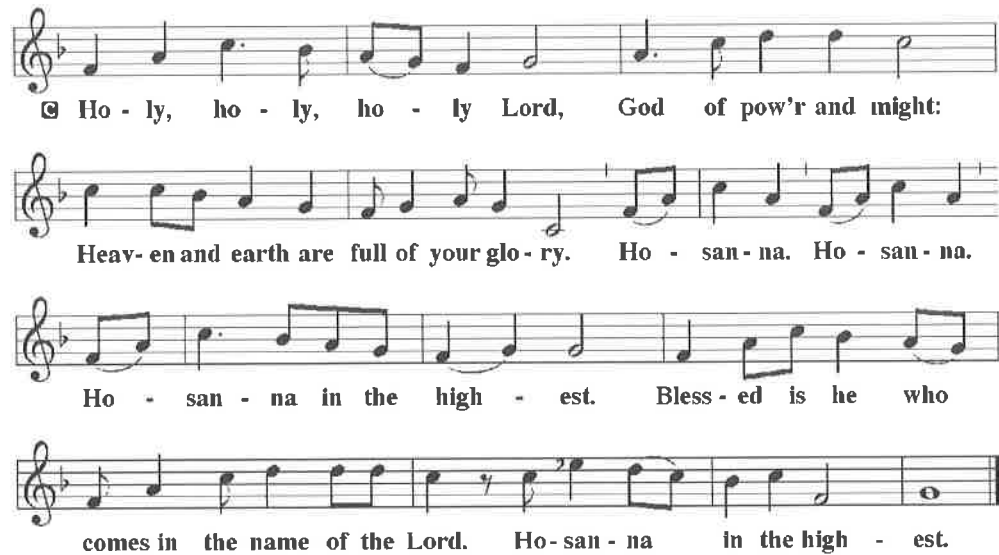
P Let us give thanks to the Lord our God.

C It is right to give him thanks and praise.

PREFACE

The preface appropriate to the day or occasion is sung or said.

SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav-en and earth are full of your glo-ry. Ho - san - na. Ho - san - na.
Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

THANKSGIVING

The pastor continues.

P God of our weary years, God of our silent tears
you have brought us this far along the way.
In times of bitterness you did not abandon us,
but guided us into the path of love and light..
In every age you sent prophets.
to make known your loving will for all humanity.
The cry of the poor has become your own cry;
our hunger and thirst for justice is your own desire.
In the fullness of time, you sent your chosen servant
to preach good news of the afflicted,
to break bread with the outcast and despised,
and to ransom those in bondage to prejudice and sin..

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:

This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup
we proclaim the Lord's death until he comes.

C Christ has died. Christ is risen. Christ will come again.

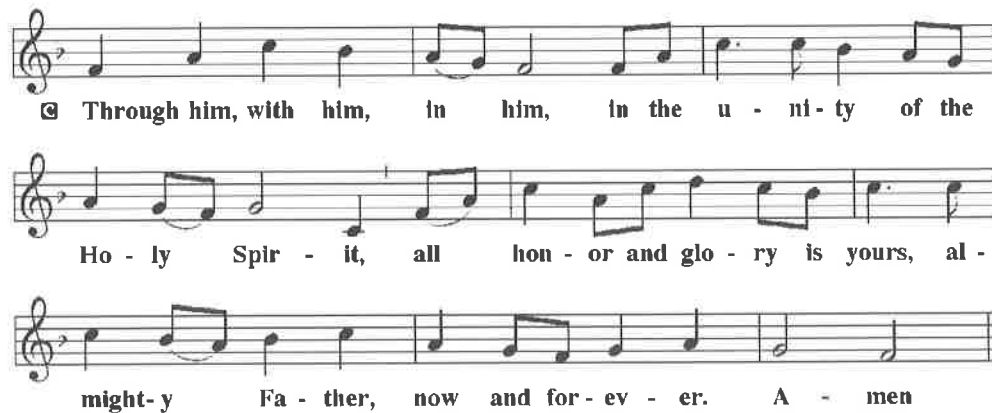
P Remembering, therefore, his death and resurrection,
we await the day when Jesus shall return to free all the earth
from the bonds of slavery and death.
Come, Lord Jesus! And let the church say "Amen"!

C Amen.

P Send your Holy Spirit, our advocate,
to fill the hearts of all who share this bread and cup
with courage and wisdom to pursue love and justice in all the world.
Come, Spirit of freedom! And let the church say "Amen"!

C Amen.

P Join our prayers and praise with your prophets and martyrs of every age,
that, rejoicing in the hope of the resurrection,
we might live in the freedom and hope of your Son.



THE LORD'S PRAYER

**C Our Father, who art in heaven,
 hallowed be thy name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
 as we forgive those who trespass against us;
and lead us not into temptation,
 but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
 forever and ever. Amen**

COMMUNION

Sit

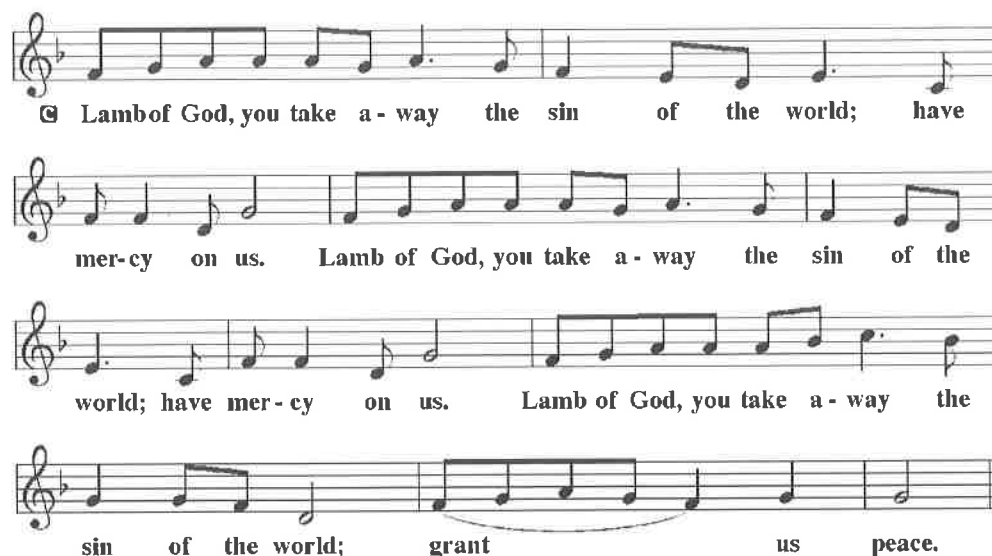
The Communion follows. The bread may be broken for distribution.

The presiding pastor and the assisting ministers receive the bread and wine and then give them to those who come to receive. As the ministers give the bread and wine, they say these words to each communicant:

The body of Christ, given for you.
The blood of Christ, shed for you.

The communicant may say:
Amen.

Hymns and other music may be used during the ministration of Communion. One of the hymns may be the following.



Stand

After all have returned to their places, the minister may say these or similar words.

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C Amen

CANTICLE

The Post-Communion Canticle or an appropriate hymn is sung as the table is cleared.

POST-COMMUNION PRAYER

A Let us pray.

OPTION A: We give you thanks, almighty God

A We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life; and we pray that in your mercy you would strengthen us, through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord. (241)

C Amen

OPTION B: *Pour out upon us the spirit of your love, O Lord*

A Pour out upon us the spirit of your love, O Lord, and unite the wills of those whom you have fed with one heavenly food; through Jesus Christ our Lord. (242)

C **Amen**

OPTION C: *Almighty God, you gave your Son*

A Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord. (243)

C **Amen**

Silence for reflection.

BLESSING

The pastor blesses the congregation.

The Lord is with you as you leave this place today.
Nothing will happen to you during this Pentecost season (or the season we are in),
that God is not aware of, nor
that God cannot help you with as no other.

Go then, in the full confidence of God's loving presence...and in the peace that
provides the quiet collectedness of the inner life.
For it is through God the Father that we live, in +Jesus Christ we are redeemed,
by the Holy Spirit we are led and kept, in this
"the beautiful fight of the faith,"
until in heaven or on earth we meet again;
Amen.

DISMISSAL

The minister may dismiss the congregation.

A Go in peace. Serve the Lord.

C **Thanks be to God.**

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APPENDIX T

NOTES ON CHOIR, PRAISE AND WORSHIP'S EVALUATION OF THE LITURGIES AT THE RETREAT

Notes on the Choir, Praise and Worship's Evaluation of the Liturgies at the Retreat

Retreat took place August, 15-16, 2008 at a 2 day, all day joint choir; praise and worship retreat. The group devoted 3 hours of the retreat to evaluate the liturgies and made the following recommendations:

- Choose music that better fits the Healing Mass such as "I almost Let Go"
- Choose more upbeat songs for praise and worship services such as "The Lord Is My Shepherd" and
- Choose anthems for the traditional Lutheran Book of Worship service such as "Magnify the Lord."

They also had a spirited discussion about the Negro Spiritual and how they can be more fully unitized in both the Healing and the Praise and Worship Mass.

Finally, they discussed the role of the choir in the worship service. Suggestions were made for the choir to take a more leadership role in leading the congregation in the singing of the new hymns and praise songs and not just to depend on the praise and worship team.


Minister of Music, Good Shepherd Lutheran Church

APPENDIX U

LETTER FROM THE PRESIDENT OF URBAN LEADERS INSTITUTE

TRINITY EV. LUTHERAN CHURCH

17 South 20th Street
Wyandanch, New York 11798

Pastor MACK H SMITH JR.
631-643-8454

To Whom It May Concern;

I am writing on behalf of the Reverend Jerome Taylor, Senior Pastor of the Good Shepherd Evangelical Lutheran Church, Roosevelt NY 11575, 1999 and a Doctor of Ministry Candidate.

During the week of July 30-August 1, 2008, Reverend Taylor gave a 2½ hour presentation to a group of 70 persons (10 Pastors-10 Laity) at the Urban Leaders Institute held at the Interchurch Center, 475 Riverside Drive, NY, NY 10115. He did a masterful job.

He presented a praise and worship mass for the Sunday of Easter. He began with an introduction and walked us through the entire Lutheran service. Not only did he maintain the rich Lutheran liturgy, but spiced it up at certain spots with several hymns from a rich African-descent library. With such well-known hymns: "What A Fellowship" "I Woke Up This Morning" "Lift Him Up" "I Love The Lord," "What A Mighty God We Serve" and "I'm So Glad Jesus Lifted Me" just to name a few. The service now speaks for itself, we are an unashamedly African-American descent congregation and unapologetically Lutheran and proud of it.

In closing, it was the general consensus of both Pastors and Laity that Pastor Taylor not only outdid himself, but his Easter liturgy can be a very model to all African-American descent congregations throughout the Metro NY Synod and the ELCA alike. I would also add that it would be a great worship model for a mission congregation who wants to start off on a positive rate to attract members of African-American descent communities to the Lutheran church.

I considerate it an honor as President of the Black Pastors Group of the ELCA Metro NY Synod to recommend, support, and endorse Pastor Taylor for the many hours of work for a wonderful project. It would be a felony if the ELCA and all its African descent congregation would be deprived of such a resource at this challenging time in our outreach to loss souls. If I can be further assistance, please don't hesitate to call me @ (631) 643-8454. May God bless Pastor Taylor on his future degree.

Looking Good on Wood,



APPENDIX V

MINISTERIAL COMPETENCIES EVALUATION FROM DR. FAYTH VAUGHN-SHAVUO, Ph.D.

Goal: To improve as an administrator by maintaining effective lines of communication with the congregation.

Strategies:

1. Meet monthly for about 6 months with Dr. Fayth Vaughn-Shavuo to receive feedback on my communication with the congregation, especially regarding the demonstration project and the liturgical changes.
2. Read *Getting the Word Out*. After six sessions of one-on-one discussion with Dr. Fayth Vaughn-Shavuo, a report will be made to the Site Team regarding the progress of my ability to maintain effective lines of communication with the congregation with regard to my demonstration project. Also, at the end of our six sessions of one-on-one discussions, Pastor Taylor will be able to share with Dr. Fayth Vaughn-Shavuo at least five insights gained from the reading.

Report:

On several different occasions, Pastor Taylor and I have spoken at length regarding communication with the congregation, especially regarding the demonstration project and the liturgical changes. These conversations were both in person and on the telephone. During these exchanges, Pastor provided updates on the communication structures he established to share information with the congregation. His communications were coordinated on three levels, i.e., large group, small group, and individual.

In large group communication, Pastor addressed the congregation during the beginning of worship in "temple talks", he provided brief, effective explanations of differences in the service. The *Shepherd's Staff*, our church newsletter, included brief explanations of differences in the service along with a related survey to be completed and returned by congregants.

Most of Pastor's communications were in small groups, i.e., altar guild, worship ministry, deacons, ministers, choir, praise and worship team, and the church council. Each of these groups had discussions with Pastor regarding the demonstration project at some point.

On a third level, Pastor also communicated with several "one-on-ones". These individualized conferences provided the opportunity for feedback and clarification on a confidential level.

After reading the book, *Getting the Word Out*, by Frederick H. Gonnerman, Pastor and I spoke extensively, comparing insights and making reflective connections between the text and the realities of the present state of communication in our church under his leadership.

Pastor reflected upon the existing structures affirmed by the text:

- Establishing lines of communication with the media (Church Council Vice President is the designated spokesperson)
- E-mailing of information to church members

- Using bulletins that are inviting, colorful, and visitor friendly
- Making announcements by Pastor, and generally, not repeating the printed bulletin

Pastor reflected upon the need to implement the following ideas from the text:

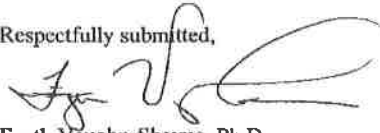
- Planning ahead and writing in advance annual articles for the newsletter, e.g., Black History Month articles
- Using the style sheet sample provided to enhance the newsletter appearance;
- Including the Who, What, When, Why, and How in every article;
- Highlighting new members in mini-articles added to the newsletter;
- Developing a church website that adheres to the text outline
- Reinstating the church photo journal/ directory

Pastor reflected upon the need to consider the implementation of the following ideas from the text:

- Aligning responsibility with authority

In my estimation, Pastor Taylor has provided me with feedback on his communication with the congregation, especially regarding the demonstration project and the liturgical changes. The Site Team is aware that Pastor has made progress in his ability to maintain effective lines of communication with the congregation with regard to his demonstration project. Pastor has also shared five insights with me that he gained from his reading of the text. Although the timeline of the above stated "Strategies" was adapted to meet scheduling constraints, my report provides clear evidence of the identified goals being met.

Respectfully submitted,



Fayth Vaughn-Shavuo, Ph.D.

APPENDIX W

MINISTERIAL COMPETENCIES EVALUATION FROM CECIL FRANK, ARCH DEACON

To the Site Team of Good Shepherd Lutheran Church,

This is to inform you that Pastor Taylor for the past year has delegated many of the hospital and home visitations calls to the deacons. I have been assigning the deacons to different members to take Holy Communion to on Sunday afternoon and to visit during the week. It is a part of our ministry and training to assist the pastor in this way and we are glad to be able to free up some of his time so that he may continue his studies at NYTS.

Yours in Christ,


Cecil Frank, Arch Deacon

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